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THE
Nonconformist and Independent.
THURSDAY, DECEMBER 30, 1880.

"THE NEW YEAR."

"THE King is dead; long live the King," the heralds proclaim over the grave of a dead monarch. We may make a kindred proclamation over the grave of the dead year. The name is changed in the one case, the figure in the other, and all goes on as before. When we next address our readers we shall have to write 1881 instead of 1880, but nothing else will be new. We shall carry into the New Year the old thoughts and cares, the old conflicts and burdens, the old hopes and joys. The years weave themselves into each other, as do the generations; there is no break in the order of Nature, there is no break in the order of life. Viewed from one point there is something oppressive in this monotonous rhythm of all things around us; nay, some people find it maddening. It is a great part of the secret of the tone of moral indifference and despair into which all heathen philosophy falls at last. Against this dreary monotony of the order of all things around him and within him, in so far as he shares in the life of nature, man sets up his festivals and holidays. He makes for himself breaks in the order, pauses in the rounds. He asserts his individual power, and maintains the sense of his individual dignity, by making a pause where Nature has made none; by marking off a day which shall be unlike all other days, and which he changes with his own human associations and memories; and this becomes a sign to him that he has that within his being which belongs to a higher order than that which upholds and rules the constellations, and which is destined to live on when they are dead.

The most solemn and impressive, perhaps, of all these seasons which man in virtue of his spiritual nature sets apart and consecrates, is the New Year. It is entirely man's sentiment about it which makes it new. Nature maintains her calm, unfaltering course. "The sun makes music as of old," as GOETHE has it, and all the threads of yesterday, when the New Year dawns, are gathered up by the "loom of time," and woven into the endless, seamless woof which knows nothing of days or years. But man refuses to be swept round in the mere mechanical circuit of the Creation; and as the New Year dawns he gives himself pause to look round, to look on, to look up, to determine his position, and to mark out the line of his progress in relation to those higher interests and endeavours in which suns and stars can do nothing to help him, and in caring for which he realises his "higher life." It may not be amiss, even in a journal, which has emphatically to do with the things of the day, to remind our readers and to remind ourselves that a higher voice is always calling us to raise our standards, improve our methods, and purify and elevate our aims, and that it calls to us with peculiar force and impressiveness, when the light of a New Year's morning is shining around us, and we gird ourselves to enter with new energy and hope on the yet untrodden pathways of a New Year.

And the times in which we are living make the same demand upon us. Never was there a crisis in which the world more imperatively needed "good men," wise, farsighted, and unselfish men, for its work. We speak of this era in which we are living as a crisis. We believe that coming generations will look back upon it as on one of the most critical eras of modern history. Those who live through revolutions are never fully conscious of the momentous character of the events which they are creating, or the magnitude of the social and political reconstructions which they inaugurate. We are very like men walking in darkness along a perilous pathway; afterwards, when the daylight shines on it, they shudder at the dangers which their blindness escaped. Perhaps it is well that it is so. Men would tremble to act if they realised all that might grow out of their actions. They say that if we could watch from within the heaving of the lungs, and see the tender, delicate vessels along which the life-blood rushes, we should tremble to draw a breath. Much is wisely hidden from us, or the pressure of the burden of life would be intolerable; and amongst the things which are most wisely hidden from us is the whole issue of our daily thoughts, purposes, and deeds. But it would be difficult to exaggerate the importance of the crisis through which we are passing, and the political and social revolution which is in progress. Men talk of the twelfth and thirteenth centuries as the feudal ages. In truth, the feudal age has lasted on until these days, and has not vanished yet. The whole order of society has been built on it from the thirteenth century until now. The French Revolution gave to it a tremendous overthrow in France, and it is instructive to read in the domestic as well as in the public histories of the time, how deeply the movement affected Germany, the most feudal of all the European States, and was welcomed everywhere as the dawn of a new era, by the friends of the oppressed and the champions of the poor. But in England and in Germany things resettled themselves on the old basis. Indeed, the Congress of Vienna was just a restoration after a revolution. During the last half century, to confine ourselves to England, the old order, of which the aristocracy on the land was the keystone, has been struggling with the new, of which industry and commerce are the chief architects. There has been sore social strain and travail, but the issue has been disastrous to the old order and its champions; and now that science has brought her new-born strength into the field the victory is decisive, and the last wrecks of feudalism, with many and sore wailings, of which Lord CARNARVON'S letter to Mr. BRIGHT is but an instance, are destined to vanish away.

The most important single event in the history of the revolution in England was the repeal of the Corn Laws and the inauguration of Free Trade. The next measure of supreme importance is the land legislation of Mr. GLADSTONE, which is in progress now. The landholders and the representatives of the ancient order do well to be alarmed if their souls are set, as Lord CARNARVON'S seems to be, on its preservation. But they may as well try to resist the rush of the tide. Their only wisdom is to fall in with the movement, believing that in England, where "freedom slowly broadens down," no organic change which is brought out by the wisdom of the whole community will be suddenly and fatally detrimental to any great class of which the community is composed. The landlords must look forward to an organic change. Their old position and influence can hardly be maintained at its old level. Mr. GLADSTONE'S victory over Lord DALKEITH in his father's stronghold is significant, not of the strength of a party or even of a principle, but of an entirely new order of things, in which the cultivators of the land will wield no small part of the power hitherto monopolised by the Lords. And it is curious that both these great measures began with Irish distress, and were rendered imperative by Irish disaffection and misery. The truth is that Ireland is the weak organ of the Empire, and disease is sure to show itself there in the first instance; it is the local symptom which compels attention to the general health. But for the perilous state of Ireland the Anti-Corn Law struggle might have been protracted for a generation, and but for the Irish danger at present, the land question might have been staved off until the country was a great deal nearer to revolution than it is likely to be with the most powerful Liberal Government of the half century at the helm, and the most able and trusted statesman of our times at the head of affairs. But the Irish land question, however cautious politicians may disconnect it from the English, is but the prologue to the far larger question which is looming in the near distance, and of which the opening word will be spoken in the debates and legislation of the coming New Year.

MR. HANNAY'S VISIT TO AMERICA.

WE last week gave a full report of the proceedings at the very interesting meeting held at the Memorial Hall to welcome the Secretary of the Congregational Union on his return from America; which he has visited as a delegate to the Congregational Convention at St. Louis. We now wish to call attention to some points in Mr. HANNAY'S address on the occasion—an address which we hope has been read with as much attention as it deserves, for the high order of excellence by which it was characterised.

It would, no doubt, have been easy for the speaker to have been more entertaining, and, in a certain sense, more interesting, by indulging to a greater extent in mere personal reminiscences, and by playfully dealing with surface facts, or trivial incidents. But in that case he would have been less instructive, and less suggestive, and would have failed to discharge the final portion of his duty with that fidelity and success which, so far as we can judge, have marked the important mission with which he was entrusted.

In speaking of the success of Mr. HANNAY'S visit to the States, we are not left to our own slender means of judgment; for our American correspondent has testified in our columns to the tact, the appositeness, and the grace of his speeches on the other side. Dr. DEXTER, of Boston, a very competent authority, who was present at last week's meeting, bore out this statement, and added facts which showed that Mr. HANNAY did—what all English visitors do *not* do—succeed in touching chords of American feeling which not merely gratified, but delighted, his audiences. And, if we may judge from the character of the speech on which we are commenting, we have no doubt that his aims were as high, his views as broad, and his insight as keen in his American addresses as in that delivered at the Memorial Hall.

We quite believe Mr. HANNAY when he tells us that it was "out of the fulness of his heart," and not as a rhetorical device, that he everywhere declared that England is proud of America as "a mother of a stalwart and well-doing son," and that "the better part of the English people" look with satisfaction on the growth of the American nation, regarding it as a development of the English race, too great and too fruitful for the limits of this island. Nor did he at all exaggerate when he said that the Congregationalists of England were familiar with the great preachers, scholars, and authors who adorn the ranks of American Congregationalism, and who had rendered great service to the human race, both in Church and State. Perhaps it is not surprising that the cordial affection of which Mr. HANNAY spoke exists more strongly on the other than on this side the Atlantic, and we think he rightly regards that affection as being a sectional expression of what is a general American sentiment. He is the more emphatic in expressing this view because America has her passing moods and humours, which are not understood in this country, and also because America has not always been fortunate in those who have been regarded as representative men. The typical Yankee, "that ungainly compound of arrogance and vulgarity," may exist, but Mr. HANNAY did not find him, and he is, in fact, no more representative of American life than the Jingo is of English political life. While frankly saying that the American newspaper Press—the political, not the religious Press—is inferior to that of England, he asserts that it ought not to be judged of by the journalism of New York. Nor should the professional wire-puller—the product of the American electoral system—be regarded as a true representative of the national character; though the people—and especially the religious people—are unquestionably to blame for not exercising a sternly repressive influence in putting down what is objectionable in the Press and in political campaigns. "The great mass of the people . . . the great body of the citizens of America, who sustain the industries, who ultimately determine and guide the counsels of the Republic, are fair-minded and honourable men, and their feeling towards England is one of admiration and good will." That is not new testimony, but it needs to be reiterated, because of the tendency existing in England to judge America on evidence of the scantiest and most exceptional kind, and to treat what is abnormal, and what is mere individual eccentricity, as typical of the average normal life and character of the American people, and there are not wanting politicians whose dislike to Republican institutions prompts them to seize with avidity every indication of their evil tendency.

Dealing with American Congregationalism, Mr. HANNAY adverted to the fact that its numerical strength was less than that of the Baptists, Presbyterians, Methodists, and Roman Catholics. That, however, he attributed to the circumstance that its rules of membership are more rigorous than those of some other bodies, as is the case here also. American Congregationalism has, however, exerted a degree of moral influence greatly beyond its numbers. A second cause of the disparity is now, happily, only historical. In the days of slavery Congregationalism "could find no breathable atmosphere in the South:" it and slavery could not exist together, and the "South was solid against them." Another curious fact is that American Congregationalists have been so little denominational, that from 1800 to 1852 there was a union between them and the Presbyterians, and the keener denominational appetite of the latter ate, digested, and assimilated the former! Now, however, this is at an end, and the Congregationalists are taking an independent place, pushing their spiritual forces into the West, and laying hold of the new South with vigour and self-denial, and yet without any breach of the catholicity which has been among their best traditions.

Mr. HANNAY did not profess to be able to reveal all the inner life of these American Congregationalists to whom he was commissioned to carry words of affection and of stimulus from their English brethren; but he was able to state a few very salient facts. As to doctrinal testimony, he found them tenaciously Evangelical. What they seemed most exercised about was the supposed falling away in that regard of the Congregationalists of England! It is true that there are signs of disintegration there, as here; but, says Mr. HANNAY, the powerful solvents of criticism and science which have exercised so marked an influence at home, have been less effective with the American people. Nevertheless, the Convention at St. Louis took the important step of appointing a committee to revise the "declaration of faith and

order," on the highly-commendable ground that "faithful men of no generation should be content to profess their faith in the words of their fathers, if those words have ceased to be true to their convictions." Mr. HANNAY, however, believes that the revised testimony, when promulgated, will be as evangelical in spirit as in form, and in full harmony with the independent and liberal spirit of Congregationalism.

Mr. HANNAY was as much struck, as other observers have been, with the vigour of American religious life, and the descriptions which he gave of some of the aggressive religious agencies of the States, and especially of the enthusiasm with which foreign missionary work is carried on, were not only very striking, but should act as a reproof to the colder and more mechanical movements of too many English Christians.

We cannot dwell upon the speaker's important suggestions in regard to the service which English and American Congregationalists may render to each other and to the world by more of intercommunication and by a union of forces for practical Christian work. They may act and react upon each other with powerful effect, and become mutually stronger for doing service to their respective nations and to the world at large. We emphatically endorse Mr. HANNAY'S closing words, in which he insisted on the strong claims which America has on English sympathy. She has to solve a problem of the utmost difficulty; having to govern, to purify, and to incorporate into the national life, masses of human beings cast upon her shores by the necessities and the vices of the older nations. GOD has given to her "to build up a nation—a nation which shall be stable because it is just, and serves and fears the GOD of nations," and we join in the hope that the time may come when there shall be a solemn league between America and England, and between all English-speaking nations, "to maintain liberty throughout the whole world, and to disseminate in all lands the truth on which that liberty rests."

ECCLESIASTICAL & RELIGIOUS REVIEW.

TAKING a survey of the events of the past year, we find, in Ecclesiastical affairs, two currents of antagonistic forces pursuing their course side by side, each gaining increased volume as it gathers to it supplies from the stagnant waters of apathy and indifference which had, in times past, overspread so large an area. The Sacramentarian party, which vaunts its intention to undo the work of the Protestant Reformation, and bring England once more under the thraldom of a Mediæval Sacerdotalism, has carried on its varied enterprises, all converging on this end, in a spirit of lawless defiance of authorities in Church and State, well fitted to render time-serving Bishops disinclined to meddle with them in resistance to innovations. Its effect has been, at the same time, to awaken in the lifeguards of English liberty—who recognise in modern Ritualists such signs of kinship with the turbulent Churchmen who, of yore trampled upon a nation's liberty—a fixed determination that the secular arm shall never more be employed to give effect to their oppressive behests. Messrs. MACKONOCHIE, DALE, ENRAGHT, GREEN, DE LA BERE and Co. have made themselves prominent in the ranks of the disaffected clergy, by their determined persistence in the use of rites and ceremonies which are prohibited by the Courts of Law, with the full sanction of the Court of Final Appeal. Their hope seemed to be that a public opinion would be aroused to demand the release of the "imprisoned clergymen," but they have learned, to their cost, that in an era of cheap newspapers the "fierce democracy" are not to be hurried into excesses at any clap-trap *mot d'ordre* given forth by clerical intriguers. The nation has watched the more public performances with a feeling which has seldom risen beyond a measure of curiosity as to the next incident of the developments; while it takes a much keener interest in the sapping and mining processes in hospitals and elsewhere, of which, as in the case of the scandals at Guy's, there are occasionally too suggestive indications. The rusty weapon of excommunication is being refurbished. In the Colonies the Bishop of GRAHAMSTOWN has excommunicated the Dean, and the Bishop of COLOMBO fulminated a similar sentence against the sympathisers with the Church Missionary Society. At home, in the absence of the power to commit to pillory, dungeon, or Smithfield fire, exclusive dealing is recommended as a means of reaching those who are supposed to participate in a desire "to impoverish the clergy and destroy the Church's secular status." The superstitious practice of blessing the fields in the Rogation Days has been reintroduced. There has been a great fuss made about a consecrated wafer having been made an exhibit in a Court of Law, the Archbishop of CANTERBURY, in deference to clamour, ultimately disposing of the exhibit by "reverently consuming" it; while a pauper's apron has been burnt because some consecrated wine was dropped upon it. In the case of "ANDREWS v. WARMINGTON" we had an illustration of the pettiness which is found associated with that spirit of rampant priestism, of which we have had too many displays. The most serious event in the history of the Sacerdotal struggle is that which, through the action of the Bishop of OXFORD in the case of Canon CARTER of Clewer has, by a judgment of the House of Lords, practically secured to each Bishop the right to stop all proceedings under the Church Discipline Act against offending clergymen.

On the other hand, we have abundant indications that the progress of events is rapidly hurrying us towards the goal of Disestablishment. The General Election resulted in the return of a far larger number of Nonconformists and Liberationists than have ever before occupied the benches of the House of Commons. The division on the Burials Bill evidenced a remarkable collapse of aggressive State-Churchism. Scarcely one-eighth of the House of Commons were found in attendance to give their votes against a measure which had evoked vehement expressions of hostility and bitter opposition from three-fourths of the Established clergy. None of the dreaded evils which clerical alarmists predicted have followed the adoption of this measure of justice, which is now in practical operation with the full approval of all classes of the laity. The attempt to manipulate the Decennial Census, with a view to increasing the numerical strength of the supposed friends of Establishment by adding to their number the millions of non-worshippers, found no adequate support; the returns will, therefore, not include the delusive column as to religious profession. The depressing experiences which agriculturists have undergone are directing attention to the burdens which press upon land—by no means the least onerous of which is the payment exacted in lieu of tithe. The clerical claim was once universal; other industries have been freed from the burden, and the growers of English wheat are now inquiring upon what principle they are thus heavily weighted in their severe competition with the wheat-growers on the other side of the Atlantic. The fears excited in clerical minds by the approaching measure for assimilating the County and Borough franchises, afford an inkling of the real feelings entertained by farmers and labourers towards an Establishment which, in the rural districts, is supposed to have its most impregnable strongholds. The "extraordinary tithe," sometimes amounting to 13s. 6d. per acre, levied on land which has been converted into market gardens, especially excites attention at a time when agriculturists are considering the best use to which cultivable land can be appropriated. Exactions, made increasingly burdensome since the passing of the Tithe Commutation Act as a penalty upon enterprise and industry, are not likely to escape notice in the settlement of the land question to which our legislators must ere long apply themselves. In Scotland so wide-spread a public opinion has been evoked in favour of Disestablishment that Tory writers have been discussing whether it is worth while for the Tory party to do battle any longer for an institution in hostility to which so large a proportion of Scotchmen have now arrayed themselves. The return of Mr. BRADLAUGH as member for Northampton, and the scenes which occurred in connection with his admission, have forced upon Episcopalians a consideration of the anomalies of an arrangement by which laws for the government of any professedly Christian Church have to be enacted by persons whose views on religious matters diverge in a very marked manner from those of the persons affected by such distinctive legislation. To meet this difficulty, it has been proposed to transfer to a body called "Convocation," the task of preparing such measures, leaving to Parliament the *rôle* of formally assenting to the documents thus presented. The fate which befel the reference to Convocation in the Burials Bill as it came down from the House of Lords, too surely foreshadows the fate of such a proposition if it should ever be formally submitted to the legislature. Such a way of escape being thus obviously barred, there is no alternative to be found but Disestablishment, and the clerical mind is evidently accustoming itself to an idea, which was wont to be associated with a return of "Chaos and Old Night." The abortive attempts which have been made to get rid of the scandals of purchase, declared in Queen ELIZABETH'S time to be "execrable before GOD," have been working to the same end. Disestablishment is now constantly on the lips of Bishops and clergy, and by some of these it is treated rather as a consummation to be hoped for than to be dreaded. The Twelfth Triennial Conference of the Liberation Society could review many important steps towards the destined goal; it would be rash to attempt to forecast the exact attitude of the public mind towards the question when the Conference assembles in 1883.

Among the most noteworthy Religious events of the year was the celebration of the Centenary of RAIKES, the founder of Sunday-schools, an institution which—by destroying the claim of the clergy to monopolise the work of giving religious instruction to the young, which at the same time they uniformly neglected—prepared the way for the system of national education now to such an extent in operation amongst us. The appointment of a Roman Catholic in the person of the Marquis of RIPON as Viceroy of INDIA, gave rise to some heart-searchings, but the principle that the State should not be deprived of the services of a competent official through religious disqualifications was extensively recognised, and the manner in which the trust has been performed has served to vindicate the excellence of such a rule. The year has witnessed the completion of the labours of representatives of the two great English-speaking communities in the revision of the authorised translation of the New Testament. Ireland has been rivalling some of the Continental States in an exhibition of "apparitions" which are supposed to give healing virtues to the mortar from the walls of a Roman Catholic chapel at Knock; and the Anglican monk, IGNATIUS, has put in a somewhat similar claim in respect to a reflection, on the "PEPPER Ghost" principle, at Llanthony. Mohammedans in Turkey and Romanists in Austria and Spain have been showing how imperfectly they have yet mastered the true principle of religious liberty. A suspension of diplomatic relations by the English Ambassador was found necessary in one case to save the life of a Moslem who had assisted an agent of the Church Missionary Society in literary work; and considerable pressure has had to be exerted by the United States Government to obtain judgment upon a Turk who murdered Dr. PARSONS, an American missionary, avowedly because he was a Christian. Some benefit has been obtained by a reminder to Romanist officials that events which occur in Spain and Austria are not for them matters of unconcern. The Rev. STOPFORD BROOKE, by his secession from the Church of England, has evoked much thought as to the amount of alienation from the doctrinal views of a Church which is permissible in consistency with retention of office among its ministers. The Church Congress at Leicester was noteworthy as being the first at which an address of sympathy from Nonconformists was presented and graciously acknowledged. The subject of wasted religious accommodation, owing to the multiplication of small causes far beyond the needs of a population, has engaged attention, and a very general desire to remedy this evil, and to extend the work of lay-preaching in neglected districts, has been evinced by the members of the various Free Church denominations. Everywhere there is a spirit abroad prompting to combined action wherever practicable, with a view to greater effectiveness—a principle to which English and American Congregationalists have recently taken the opportunity, in a very gratifying manner, of testifying their approval. As the outcome of such a spirit of union among Christians of various denominations, the happiest results may confidently be looked for during the coming years.

THE REV. J. BALDWIN BROWN ON "OUR ESTABLISHED MARTYRS."

[FROM A SPECIAL CORRESPONDENT.]

HAVING heard Canon Liddon's indirect vindication of the two imprisoned clerics, I thought I would hear what a leading Nonconformist preacher had to say on the same topic; so on Sunday night I made my way to the Congregational Church in Brixton-road, of which Mr. Baldwin Brown is the minister. He had announced that he would "discourse" on "Our Established Martyrs," and though the evening was cold and wintry, the announcement drew a good congregation, of whom I judged many to be strangers—men being very noticeable for their numbers, and some of them Ritualists.

The Scripture lessons were apparently chosen with reference to the subject, though they were not utilised subsequently. The first was from the book of Daniel, but was the account of Belshazzar's feast, and not the casting of the prophet into the lions' den. The second lesson was from the 22nd chapter of the Acts, containing Paul's assertion of his Roman citizenship. Mr. Brown took no text, but, after stating that he was about to speak about those who were fondly called martyrs by such as approved of their conduct, plunged at once into his subject.

There were, he said, only two conditions on which Church Establishments could successfully exist. They could be maintained when the State imposed its power on the Church, so as, in fact, to crush it. That was the case under the *regime* of Queen Elizabeth, which was described by a few effective touches. Then the Establishment was an outward success. There was comprehension; but all parties were held in by a tight rein. The Roman Catholic population were retained, but were deprived of their power. Under a smooth surface, however, there was fermenting a spirit which presently laid the whole fabric in the dust. The second condition of success for an Establishment existed when zeal was cold; when there was but little care for the doctrines of Christianity except as furnishing an occasion for brilliant controversy, and when the Church was valued chiefly as a Conservative force. Then true Christianity had to find refuge in the camp of the Church's foes, and hence the growth of Nonconformity in the last century. That was a time to which Churchmen could not look back without burning shame; feeling as they now did that it would have been better for the Church to have had the true spirit of Christianity, without the pomp and power of an Established Church.

The middle of the sixteenth and the eighteenth centuries might be referred to for illustrations of the revolt of the kingdom of God against Churches existing under such conditions. Even under Elizabeth men were reading their Bibles, and so were filled with a passion for an ideal Church such as was there revealed to them; but they both feared and loved the Queen, and regarded her throne as the bulwark of Protestantism. Yet, under external order, there were sown the seeds which resulted in a complete overthrow under her Stuart successors. It was this secret protest against, not her person, or her throne, but the spirit of her ecclesiastical policy, which made the close of Elizabeth's brilliant reign the saddest portion of her life.

In the eighteenth century there was open ecclesiastical rebellion. While the Establishment was satisfied with its privileges and its services, people who were in earnest about religion went outside its pale, and with great self-sacrifice organised themselves for religious work for which the Establishment could not find a place. It was this labour of the sects in the latter part of the century that saved the honour of Christ, which the Establishment had done so much to destroy.

Now, continued the speaker, approaching the main subject of his discourse, we were witnessing a new phenomenon. Formerly the Established Church used to drive out those who wanted freedom. Now rebels insisted on enjoying liberty inside—some insisting on the right to explain away Christian doctrines, and others to develop ritual until it approximated to that of Rome. Both, he thought, were equally traitors to the Gospel, and of the two, sacerdotalism was the worst. These two extremes were the outcome of an age

of free thought, the result of an awakening, and of earnest action. It generated heat which would occasion future trouble, but it was full of promise also. Nevertheless, it was putting a great strain on the Establishment. When men earnestly differed from each other it was impossible for them to remain together in a State-constituted Church, and outside that Church such differences led to separation and the formation of Free Churches. He thought that these men clung to the Establishment only for the sake of its privileges and advantages, and begged his hearers to dismiss from their minds the idea that it was State-pay which bound them to the system. As, however, he emphasized this statement I recalled a speech of the Rev. Berdmore Compton, at a recent Dale and Enraght indignation meeting, in which he distinctly stated that the Ritualists would not abandon the Establishment, "for they meant to stick to the property!"

Mr. Brown said he would not lift a finger to put down these men, whom he was willing to regard as seekers after truth, and whom he hoped that God would lead into the way of truth at last; but they could not have liberty within the Establishment. They had given to them certain rights on condition that they rendered obedience to certain laws, and it was "monstrous" that they should continue to possess their present power and yet be free to teach what they pleased. There *must* be a limit somewhere, and their defiance of the law of an Establishment was "intolerable." He quite agreed with Dean Church that the Church was not the mere creature of the State, and that it was only reorganised at the Reformation; but the Church as by law established was as near to being a creature of the State as it could possibly be. Certainly it was not what St. Francis, or St. Bernard, or what Nonconformists would call a Church. The only recognised judge of doctrine was the secular power. It was to that power the clergy had had to succumb in the passing of the Burials Act, and it had also given them the right to accept certain of the formularies of the Church in a non-natural sense. *That* liberty they had thankfully accepted, said the speaker, scornfully; but when they were prevented plotting against Protestantism they were guilty of flat rebellion. "He had not the slightest sympathy with them," for they were claiming to enjoy the honours of an official position, while rejecting the terms on which they occupied it. He could give them no honour while they clung to their benefices, but must regard them as misguided servants of Christ. Nor had he any patience with their quibbles about the secular character of Lord Penzance. When men accepted the royal supremacy it was childish to object to a Court authorised by the sovereign. If they appealed to Cæsar they must submit to Cæsar's judgment, and, if needful, be cast into his prison too! It might be sad to see clergymen in prison for obeying conscience, instead of law: but the time was when the axe and the stake awaited those who would not submit to the Establishment. The sadness was of their own making, and they could put an end to it to-morrow and become as free as we are.

I cannot, without consuming too much space, quote what followed with reference to the confusion of mind shown by correspondents of the *Times*, and others, about the submission to law required from Nonconformists; the cases not being at all parallel. These clergymen were "officers of the State who had betrayed their trust, and were accountable to the Government."

The closing passages were of a more general kind. The fetters of an Establishment, which our fathers could not bear, were now pressing upon the Established clergy, and the bonds would become more and more galling; while outside the Establishment were half the religious people of the country, who cost the State nothing and gave it no trouble. Establishments were now regarded by politicians as a mistake and an anachronism. The leading powers of the Church were becoming more and more opposed to them, while philosophical politicians hated them. The advancing current of thought and feeling would before long sweep them away. They had been unjust, had proved disastrous, and had stood grievously in the way of Christ's kingdom, and now the hour of emancipation was well-nigh come!

Mr. Brown was throughout very animated, and, I thought, for him, unusually drastic. He would, no doubt, have the full assent of most of his hearers; but the ritualistic portion of them will, I expect have to eat yet more of the bread of affliction before they accept, or act upon, the truths which, to those who have been bred and born Nonconformists seem so plain and incontrovertible.

THE third volume of the *Pulpit Commentary*, that on 1 Samuel, is now published. We understand that the first volume, which comprises Ezra, Nehemiah, and Esther, is already in the third edition, and is securing a large sale in America as well as Great Britain. For the present volume Dr. Payne Smith, the Dean of Canterbury, furnishes the exposition; the Rev. Prof. C. Chapman, M.A., President of the Western College, Plymouth, has charge of the Homiletics, supplemental homilies being given by Dr. Donald Fraser, and the Rev. B. Dale, M.A., of Halifax. In a previous notice we have described and commended the work. It is now necessary only to note its progress, and to say that, under the general direction of the two editors, Canon Spence and Rev. J. S. Exell, the further issue sustains the favourable judgment we have already pronounced. We note the addition of several eminent scholars to the already long list of capable contributors. Canon Farrar, the Right Rev. H. Cotterill, D.D., Principal Tulloch, Canon Rawlinson, and Rev. A. Plummer, M.A., are to write special introductions as the Commentary proceeds.

Correspondence.

LONDON MISSIONARY SOCIETY.

To the Editor of the Nonconformist and Independent.

SIR,—As it is very undesirable that a society should be made to appear richer than it really is, will you kindly allow me space to say that the notice, which has appeared in various papers, of a legacy of £2,000 to the London Missionary Society by the late Sir Francis Lycett, is a mistake; the society thus benefited being the London City Mission, a society equally worthy of support, and needing such help.

Yours truly,
ROBERT ROBINSON, Home Sec. L.M.S.
Blomfield-street, London-wall, E.C., Dec. 28, 1880.

PARIS CONGREGATIONAL CHAPEL.

To the Editor of the Nonconformist and Independent.

SIR,—One cannot but regret that the little chapel in the Rue Royale will soon cease to exist. Its position is very central, where a number of our countrymen are constantly passing, and many seeing an "English chapel" have undoubtedly entered, who would have gone to no place of worship whatever. The congregations that have assembled there from time to time have been chiefly owing to the position. But still it is a question whether it would not be better to abandon the chapel than to pay such an increased rent as has been demanded for the renewal of the lease.

The denomination has acted wisely in not trying to form little Congregational churches in different parts of the continent. The existence of a Presbyterian or Wesleyan church is sufficient for the spiritual wants of a resident or travelling Congregationalist. And where there is a Congregational church, as in Paris, I do not think that a large proportion of travelling Independents attend it. Still, when a church has been established so long as that in the Rue Royale, and in a city where there are such numbers of our fellow-countrymen as in Paris, and in a metropolis so important, it seems to me that an effort should be made to sustain it.

Mr. Long suggests the erection of a building which should include a church, a hall for lecture, rooms for the Y.M.C.A., as well as a Mission Room for the Rev. R. W. McAll; but such a building could not be erected except at an enormous expense, and where is the money to come from? I have been told that the American Episcopalians have recently purchased a site for a church at the cost of £25,000; and that the English Episcopalians have also offered £20,000 for a site which has been refused. The Wesleyans have certainly erected in a somewhat out-of-the-way street a handsome church, &c., at a cost of more than £20,000, but has the money been well laid out? Would our brethren erect such a building if they had to begin *de novo*? And through the liberality of our countrymen and of our kinsmen across the Atlantic, a large building has also been erected for the French Baptists, who, by the bye, are close communionists; but has it been worth the cost? Both the Wesleyan and Baptist churches are large and have but very small congregations, and a large and very thinly attended church contributes very little to the progress either of the Gospel or Protestantism in such a city as Paris. There is an attraction about a full place even if it be small, but a large church with a few people scattered through it is anything but attractive. No doubt these buildings have been erected for the future, but would it not have been better to have postponed their erection, until they had been more greatly required?

What the little church in the Rue Royale should do, is to migrate to some other place, and not to attempt at this period to put up buildings such as the Wesleyans and Baptists have erected. An Independent congregation existed before it went to the Rue Royale, and it could exist when the little chapel is turned into a billiard room. The Baptist chapel, or the room below, could certainly be procured for worship, and so could the Chapelle Taitbout, which is more central, and this chapel is where the Rev. Mark Wilks preached in former days. And the Salle des Conferences on the Boulevard des Capucines might also be procured for Sunday morning and afternoon services, even if the Rev. Mr. Gibson has it in the evening, and at a less cost than has been paid for the chapel in the Rue Royale, and this Salle is in as equally good a position as the chapel in the Rue Royale, being nearly opposite the Grand Hotel, and in one of the principal boulevards.

Truly yours,
G. F. NEWMAN.
St. Dunstan's, Newport, December 28, 1880.

FRANCE AND THE GOSPEL.

To the Editor of the Nonconformist and Independent.

SIR,—As one of the workers in France, will you allow me to say a few words about the state of the country and the great need of the Gospel in these parts? Ordained for this work in Cannock Congregational Church in June last, I settled in August in the town of Brive, in the department of Corrèze. I was invited by the Société Evangelique de France. What Mr. McAll and his helpers are doing in the large towns in France, the Société Evangelique de France does in the country; and this society calls the more for our sympathy, help, and prayers, as it is working entirely on the same liberal principles as the London Missionary Society. My work consists in going to as many towns as possible in this department about once a month, to hold there public meetings, and in a room hired for the purpose, in a barn, or sometimes in a village inn, to preach the Gospel to the benighted Romanists. I am very far from being a fluent speaker. I have a foreign accent, and still I find almost everywhere crowded meetings and people willing to listen, for an hour and a half, to what I have to tell them about Christ and His salvation. However, the work is one of extreme difficulty, for the ignorance of the people in religious matters is something appalling—the meaning of every word has been perverted. The priests have made such a shameless traffic of holy things, as to make them suspicious about any religion presented to them. Masses for the souls in purgatory are sold according to a kind of tariff from 2fr. to 5fr., or more. In one church, for instance, it is 2fr.; in another, perhaps, by the same priest, but in a more favoured position, it is 3fr. They sell to the poor people the permission to eat meat during Lent; the poor can rarely afford fish, so it is a great privation for them. If they have eaten meat in Lent without permission, they have again to pay the priest for penance. A poor woman told me she was asked 5fr. for using half-a-pound of lard when she had no butter, and she made, there and then, the resolve never to go to confession again, and this is practically to withdraw from the Church of Rome. They ask enormous prices for funerals. In many cases poor people have to ask the help of all their neighbours to pay the priest. They claim payment before the court when it is delayed.

All this is a very sore point, and has been the means of showing the people how unreal is this Romish religion, consisting merely in forms and ceremonies. It requires, therefore, much patience to teach them that religion is a blessing to the people, and not a human invention to keep them in subjection. They must first begin by learning that we are really their friends, and doing all we can for them, and then they will accept our message. But I am the only Protestant minister in this department, which is, I believe, about the size of Yorkshire, and I am only able to go here and there to a few places. There is here work for at least ten more labourers, giving to each seven or eight communes to visit; but the want of money prevents the society from extending the work. What I say of this department may be said of most of France. Will not our friends in England help us here—most of all by their earnest prayers, and if the Lord enables them, send their contributions either for the general work in France to M. le Pasteur Fisch, 88, Rue de Rivoli, Paris; or for the evangelisation of this department directly to me. Our expenses here are principally a small salary and travelling expenses, hire of rooms, printing, &c., about the same amount per year. I wish to be able to open a library to lend people half-interested good evangelical books to read. I should like, also, to open a library for our Sunday-school, which is beginning nicely, and to hire a convenient room in Brive for such a purpose. I wished, also, to relieve the society from the necessity of paying my expenses and salary, so that it may be able to send more labourers in the field.

Would it be impossible for churches to unite their contributions for the support of missionaries here? I ask you, Sir, the favour of inserting these few lines in your columns, in order that our need here may be known to your readers, and may the Lord incline their hearts to help us in this work that His kingdom may be established!

I am, yours very truly,
C. W. CREMER.
Avenue de la Gare, Brive (Corrèze), Dec. 13, 1880.

*** The Secretary of the Evangelical Continental Society (13, Blomfield-street, London-wall, E.C.) informs us that his committee have only been deterred by lack of funds from taking up Mr. C. as one of their agents. They are hoping to do so at no very distant day. Meanwhile, they will be happy to receive *special* contributions towards his work.

COTTAGE HOSPITAL FOR BARCELONA.

To the Editor of the Nonconformist and Independent.

SIR,—Will you kindly allow me to plead in your columns for a work which is probably unknown to most of your readers? The Protestants in Barcelona, in Spain, have tried since a long time to collect some funds for the opening of a small Cottage Hospital in that town, because the treatment which they receive in the Roman Catholic Hospital is more cruel than words can describe. Barcelona possesses only one hospital, which, as property of the Church, is entirely in the hands of the priests and nuns, who show no mercy to the Protestants who fall sick into their hands. Last Christmas I was at Barcelona, and during that time, an English sailor, who had broken arm and leg, was taken to the hospital. On Christmas-day a doll, to represent the Child Jesus, was carried through the wards, and everybody was desired to kiss it and do homage to it. This the sailor refused to do, telling them as a Protestant he thought it wicked to do so. In consequence he was put to half-rations, and his bandages were not touched for twenty days, so that the fractures healed badly and had to be reset. I could cite many more cases, but I think this one will suffice to show that something must be done to save our brethren from the Roman Catholic Hospital. A small sum has been collected at the beginning of this year in answer to an appeal in a religious paper, which has been used to help the poor Protestants (who through sickness would have been obliged to seek refuge in the Roman Catholic Hospital) in their homes, by paying part of the expenses for doctor, medicine, &c. The greatest economy is exercised in the application of the funds; and the work is united and shared in equally by the three Spanish Protestant Churches in Barcelona, under the direction of the three Protestant pastors, the Revs. A. L. Empaytaz, Henry Payne, and Robert Simpson. We have not yet a hospital, but we aim at having a convenient small Cottage Hospital, but of course we can only move towards the establishing of such a desired refuge for our sick, as the Lord enables and directs us. Will not the readers of your valuable paper help in this good work? The smallest contribution will be thankfully received and acknowledged by me, and I will also gladly give further particulars to any interested in this work.

I am, Sir, yours truly,
ANNA VON MIELECKA.
Thedden Grange, Alton, Hants, December, 1880.

CONGREGATIONALISM IN CANADA.

To the Editor of the Nonconformist and Independent.

SIR,—The last mail from England brought us that issue of the *Nonconformist and Independent* which contains a very suggestive comment on Mr. Batchelor's paper on the aggressive power of Congregationalism—a subject quite as germane to this side of the Atlantic as it is to yours.

It is specially so to us in Canada, inasmuch as our aggressive power is demonstrably weaker than that of other Christian bodies, all of them working under conditions of perfect religious equality. We fought the battle of disestablishment and disendowment twenty-five years ago, and won it. But it is a fact, much to be pondered over, that the Congregational churches in Canada have been left entirely behind in the race, and are at this moment, as compared with other religious bodies of the country, far, indeed, from being relatively as numerous and influential as they were twenty-five years ago. This state of things gives special value and interest to any suggestions which may be made by our brethren of the mother land on the subject.

It was, however, with no little amazement that I read in your comments such a sentence as this:—"A religious England, all Congregational, or Baptist, or Presbyterian, or Methodist, is hardly likely to be dreamed of by the most sanguine of these bodies, and is a consummation as undesirable as it is impossible." Is this the case? Do lead-

ing members of the Congregational churches of England, then, think it *undesirable* that all England shall be covered with Congregational churches? If this is their deliberate opinion, does it not suggest a fundamental reason why they are deficient in aggressive power? The first condition of successful aggressive work is a conviction that we are right, that our principles are true, and that it is our bounden duty to extend them.

With regard to our own Church system, do we not hold and proclaim that Congregationalism is Scriptural? If so, is it not desirable? The fundamental point of the whole matter is this—Is Congregationalism right? If not, what right had we to separate from the Church of our fathers, and to organise in this mode and fashion? And what right have we to remain so now? We have withdrawn our religious force, our energy, talents, and means, from an organisation which once covered the whole country, and was undoubtedly the Church of the land. And we have not simply separated and remained separate; we have organised, we have built up another system; and we have organised, not on the ground of what is politic, or prudent, or apparently suitable to circumstances, but what is right, what is scriptural, what is, in fact, the will of God and the command of Christ.

Now, are we prepared to say that Christ commanded one thing to us and another thing to another portion of the people of England? Was there a revelation of Church order for the rich and titled, another for the commercial and middle classes, and another for the masses of the poor? Charles II., of pious memory, once said that Episcopacy was the only religion fit for a gentleman. I am not aware that Congregationalists have any particular reverence for the witty sayings of that "most religious" prince, but do they not unconsciously acquiesce in them when they quietly submit to the idea that it is vain to expect that Congregational churches can ever make their way amongst the noble and the titled? In our heart of hearts do we not feel and act as if we felt that Congregationalism is not a thing for lords and gentlemen? And yet we profess to have a Divinely-ordained polity.

Now, unless we are prepared to take the ground that kings, rulers, and titled personages are not according to the Divine will and ought to be abolished, we should seriously reflect upon the incapacity (for it is practically incapacity) of our church system to exist and maintain itself in these upper regions of the body social and politic. For the same phenomenon is observable in this country, free as all Churches are. Further, we sometimes say that our system is not well adapted for the poor and uneducated. We cannot make progress in that direction. Methodism does, Anglicanism does, Romanism does, but we do not. Yet we are firm believers in the boon which tells that the common people heard Him gladly, and that the poor had the Gospel preached to them.

We then, with our Divinely-ordained church system in our hands, deliberately say that it is not desirable that this system shall generally prevail. We are content that it shall strike a certain *stratum* of society, and leave all the rest untouched. It is evident, then, that we have not the courage of our convictions. And it becomes a question whether we have such convictions at all. For men who are thoroughly persuaded that they have a Divinely-ordained system are found to be thoroughly bent on extending it as far as their influence reaches.

But to come down from this high and scriptural ground to the mere ground of wisdom and expediency. Let us ask ourselves, Have we a good system of church government or have we not? A good system, some will say, but it has its defects. Let us, then, amend the defects. We are perfectly free to do so. A good system for us, others would say, but not for others. Then let us modify it until it is good for all, rich and poor alike. Meantime, ought we not to do our utmost to spread it among the class for which it has an undoubted affinity. And when, by amendment, we have made it suitable for the rich and noble (for I suppose the gentlemen of England have *souls*), let us endeavour to spread it to them. And when suitable to the poor, to them also. What is the value of our freedom or flexibility unless it gives us greater power to work, greater possibilities in every direction of doing good. We speak of the evils of Connexionalism. But is not this mere verbiage? Are not the Congregational (or, if you prefer it, the Independent) Churches a "connexion"? We constantly call ourselves a "denomination." We act together in that most vital matter of connexional arrangements, the education and ordination of ministers. Our churches are bound together in close fellowship, for, practically, a member of one is a member of all, and the minister in one is a minister of all. Freedom, when it means freedom from the necessity of labour and sacrifice, is mere licence and abuse. And flexibility, if it refuse the restraints of co-working, if it will not submit to the judgment of others, insisting on either working, or sitting still, or following its own course, independent of what may be done or advised by others, such a flexibility as this is a thing to be dreaded and avoided, not valued and cultivated.

I have been a member of Congregational churches in England and Canada now for nearly forty years, and have taken a tolerably active part in their proceedings, and I have long come to the conclusion that the great want amongst us is not more freedom and flexibility, but more of order, organisation, and co-operation. Are we thoroughly convinced that we are right; that is, that our churches are organised in the main according to the DIVINE WILL? And do we believe, as an inevitable consequence, that all others should be organised after the same general model? If we do, then let us amend defects in matters of detail (modes of worship, for example); let us purge out our weaknesses, and strengthen everything that is vital and good amongst us. Then let us make up our mind to go up and possess the land. It is time we had done with sentimental cant. It has done enormous mischief hitherto. In God's name, let us either take our rightful place, or return to the folds—Anglican or Presbyterian—that we have left. We have, undoubtedly, plenty of talent, influence, wealth, and leavening power. We should, then, utilise them all in acting with those who have convictions, and who, being convinced, are doing all that in them lies to spread their principles through the country.

A PRACTICAL MAN.

Montreal, Canada, Dec. 9, 1880.

YOUNG MEN AND CHRISTIAN INFLUENCES.

To the Editor of the Nonconformist and Independent.

SIR,—As a constant reader of your valuable paper, I should like, with your permission, to draw your readers' attention to two or three matters of great importance. In this enlightened period of the nineteenth century, with the spread of education on every side, we ought, I think, to see a great influx of members enter the Christian Church; but I am afraid such is not the case. Hence I hold it is our duty to inquire very carefully as to what are the causes why so many never care to enter a church or chapel. We find a large number of young men loitering about the streets on a Sunday, and who would be of a great service to the Sunday-school, could they be induced to attend such places. In my opinion, Sir, the allurements and temptations of the present day are so great that many cannot withstand them, hence they are led away with the stream. I have on many occasions heard Sunday-school superintendents complain about losing their elder scholars, but had not the least idea as to what had become of them. Have not many begun to attend the public-house, and drink their grog and take their walks on the Lord's day? I know from experience that such is the case; and where will it end? It is impossible to say. The attractions and allurements of the public-house are one great source of evil to both young and old men.

There are many others which young men have to contend with, and which, if they mean to withstand, will require every possible energy and self-restraint on their part. Such being the case, I ask then, "What is to be done?" Cannot something be done which will draw many away from such insidious and deadly influences? Is it not the special works of Christian ministers and laymen to attend to the reclaiming and saving of perishing souls? Cannot they in their separate congregations find sufficient time to unite in one band and get the young men to come and join evening classes, and teach them that which is good and holy? This class of people require careful consideration, and will want much sympathy and encouragement in order to get at them.

Our ministers ought, I think, to take a greater interest in looking after the young men, by visiting them at their homes, and addressing words of love and encouragement to them, thus showing that they are desirous of winning their friendship, if nothing more. Again, we want more Bible classes for young men, where they could go and get information on the Bible, and which would prepare those who were willing and able in such a course of studies as would fit them for lay preaching, or cottage meetings, or out-door preaching along with the ministers of the town.

The evils of drinking, drunkenness, betting, and gambling still go on, in spite of the many endeavours to check them. We can see with our own eyes, where not too thickly covered with scales, men and women reeling to and fro in the public thoroughfares. Betting and gambling in some towns are on the increase, and scores of men, both young and old, can be seen in the public streets, some with their books wide open and ready to receive, perhaps, the last shilling from some man whose family is starving for want of proper sustenance, yet our ministers and laymen do not seem to take the least notice of it. Why not come to the front rank, and have such like rotten and pernicious evils put down? They are the greatest possible hindrance to the progress of true Christianity amongst the masses of this country.

Some time ago a Congregational Temperance Union was formed in connection with one of our leading churches, and which, I am told, was to supersede the old plan of temperance societies; but, alas! what has become of it? Perhaps the learned minister has found something which will eventually prove more advantageous than merely enrolling the names of members of his own Church in a book, and having a social chat together on this important question.

Lastly, I would especially refer to the inattention and irregular attendance at Divine service on the part of many members. This, Sir, is a growing evil, and one which deserves our careful consideration. If we desire to draw into our ranks those most in need of Christian sympathy, we must treat them with civility and kindness. If we desire to keep within our ranks the weaker ones, our ministers must be prepared to preach more of the Gospel and less of theology. There is far too much theological dogmas now-a-days, and it has a great tendency to create a morbid and selfish appetite, as well as a craving and longing after positions which, in a worldly sense, are much better paid.

When Christ came on to the earth, He did not come to save the righteous, but to save those who were perishing; hence, if ministers of to-day were as they would have us believe—preachers of the Gospel of Christ—and cared less for worldly praise and more for those who are ready to perish. Christianity would be received and cherished by many who now look upon it as a mere cloak used by many at times and seasons best suited to them. There is far too much partiality shown in the Church at the present time even by ministers of the Gospel. Every member of a Church should be treated as a brother or sister, and each Church should be a sacred union or fellowship. Our weaker brethren and sisters should at all times be watched over and properly cared for; and those who are in difficulties, or trouble, should be helped, if needed, in a tangible manner, and visited regularly, speaking words of love and encouragement to them, and showing what real Christian love was, and not snub and treat them with silent contempt, as many to my knowledge have had to put up with.

It is such evil influences as I have referred to that are lowering the vitality of our population, and stopping the progress of Gospel work, and the Christian Church would do well to give the matter its serious consideration before it gets too far. There is plenty of work required to be done, and we, who profess to be followers of Christ, ought to be prepared to make sacrifices in order to draw within our ranks those who are anxious to come, but cannot on account of the many debasing influences which they are unable to withstand.

Yours truly,

Dewsbury, December, 1880. SALUS POPULI.

MANSFIELD ROAD CHAPEL, NOTTINGHAM.

To the Editor of the Nonconformist and Independent.

SIR,—There was a brief paragraph under this heading in your last issue which contained almost as many errors as statements; and as some of these errors could hardly fail to shock some of my friends in various parts of the world, I am sure you will be good enough to insert the following corrections. There is no "orchestra" in our chapel, and of course no "hotel" could have been built up on a non-existent foundation. Our "bazaar," though it took the form of a "Swiss Village," was not erected in the chapel, but in the large hall of the Mechanics' Institute. The object for which it was held was not to raise "£1,100," with a view to clear off our debt, but to raise £700; which object was more than reached, the bazaar yielding upwards of £1,000. Not only was Colonel Seely, M.P., present at the opening of the bazaar, but also Mr. Arnold Morley, M.P., the Mayor, E. Gripper, Esq., and many other public men.

For myself I do not attach any great sanctity to places and buildings used for public worship, and frankly admit that they may be turned to any lawful and Christian use. At the same time I should be sorry that any who know me should believe that I had permitted the chapel in which I have conducted worship for many years to be "transformed into a Swiss Village," crowned with a "Swiss Hotel," and thronged with a busy crowd of those who bought and sold.

Yours faithfully,

SAMUEL COX.

Nottingham, December 26th, 1880.

NOTES FROM NEW SOUTH WALES.

[FROM OUR CORRESPONDENT.]

SYDNEY, Nov. 3, 1880.

OUR Congregational Union meetings were held during the week commencing Oct. 17th, and were exceedingly well attended. Some of our old ministerial friends were absent through illness, and we sadly missed their cheering words; but younger men are rising about us who are making their power felt in our several debates. There were some important changes in the programme for this year. We commenced, instead of closing, our meetings with the sacramental service, combining with it the devotional service and address, hitherto held separately, on the first evening. Then we dispensed with the picnic, and gave one evening to a tea and public meeting for the Sunday-school Union. This was the most successful of all our meetings; the attendance was very great, and admirable papers were read by Mr. J. Mullens on "The Office and Work of a Sunday-school Teacher;" by Rev. W. Mathison on "The Teacher's Power;" and by Mr. John Dobbie on "The Fruits of Experience."

The Chairman's (the Rev. S. Savage) address on the Tuesday evening was listened to with marked attention by a very large audience. It was exceedingly practical, and had especial reference to our different modes of working, our hindrances, encouragements, &c. As Mr. Savage's church has just come out of a seven days' mission, which has apparently been very successful, his utterances on this subject were of more than ordinary interest. The address was thoroughly calculated to arouse zeal in works for our Heavenly Master.

The public meeting of the Church Extension Society was sadly interfered with by a pouring rain. The report spoke of grants to eleven churches, of the prosperous condition of the churches commenced by the Rev. J. C. Kirby, and of the great loss sustained by his removal, of the earnest need of a Church Building Society, and means by which suitable sites may be secured in rising townships. The receipts of the year, including grant from the English Colonial Society, were £824.

The report of Camden College was more than usually hopeful, chiefly owing to the successful alteration in the deed of trust by which the Council and constituency were enlarged, and increased interest aroused in the College's proceedings. All present at the meeting seemed pleased at removal from Newtown to a suite of rooms in Sydney. The only cause of regret being the absence of applications of young men for admission to the Institution.

The debates were of no extraordinary interest this year. *The Independent* is again to be entirely under the control of the Union Committee, a special guarantee fund of £200 being raised for the purpose. The new editor, the Rev. J. F. Cullen, evidently gives great satisfaction. The Ministers' Retiring Fund has increased to nearly £500. The statistical report for the year showed as a total:—49 churches in the colony under 34 pastorates; 13,146 sittings, and average attendance of 7,467; 52 Sunday-schools with 602 teachers and 6,173 scholars on roll, 4,213 being in average attendance.

The meetings closed with a desultory debate on the Sabbath question. The Committee offered a somewhat lengthy, but cautiously worded resolution, giving an emphatic declaration of our belief in the Divine obligation of the day, and our views on the possibility of legislative interference without encroaching on the liberty of the subject. But the resolution was set aside in favour of an amendment which simply declared its protest against attempts to interfere with the Divine gift of the day of rest.

Mr. J. R. Fairfax again kindly invited the ministers and delegates to luncheon, several representative ministers and laymen of other denominations being present.

During the session a resolution of deep sympathy was passed with the Rev. T. Johnson of Surrey Hills, who suffers great and continual pain from an attack which has quite prostrated him; and with the Rev. R. Rogers of Newcastle, who has been lingering between life and death from a severe attack of inflammation of the lungs and pleura.

On Sunday last and to-morrow evening services are being held in connection with the opening of the New Church at the Glebe, a suburb near to Sydney and rapidly growing in importance. The minister, the Rev. J. Rickard, has for some years been holding services in a schoolroom, and bravely battling against no ordinary difficulties. It gives pleasure to all to see him and his people emerging from a trying past, and taking their proper position. The new building is brick, oblong shape, and adorned within and without by tasteful decorations in plaster and stucco, giving it a very pleasing appearance; the floor slopes, the seats are pine, and the singers' gallery is behind and above the minister's rostrum. The building will hold about 500.

Beyond these denominational items there is not much to record. Half Sydney is away at Melbourne at the Exhibition or the races. And those at home are busy electioneering, the papers daily giving the long and sometimes dismal utterances of the candidates for legislative honours.

Summer is commencing, the gardens are radiant, and flower services are in vogue. Pitt-street Church was crowded with children at one of these services in the week of the Union Meetings. An admirable address was delivered by the Rev. J. G. Fry, and, on the children holding up their bouquets, the sight was one long to be remembered.

The Rev. W. BENHAM, in a paper contributed to *Macmillan's Magazine* for January, "A Study of an Old Parish Register," that of Margate, from 1559 to 1631, gives a copy of an entry in the following terms: "Dutyes belonging to ye Vic of Set John: ffor marriage and banes, 3s.; for burial in a sheet only, 6d.; with a coffin, 1s.: yf the corps be brought into the church, 2s.; ffor chyrching a woman, 1s.; but must compound for the face cloth; and the poorer sort to pay only 9l.; Easter offeringe per pole, 6d.—ROBERT JENKINSON minister" (1575—1601).

Literature.

PHILIP DODDRIDGE.*

THIS is another volume of the series of "Men Worth Remembering." It is a book which makes one regret that Dr. Stanford has not devoted himself more largely than he has done to biographical writing. For this is almost a perfect biography, and would, probably, have been unsurpassed in our time if the author had not yielded to pressure by leaving out a great deal that he had written. We can see pretty well where the scissors have been to work, and we greatly regret the marks of their appearance. And, while congratulating the promoters of this series in having obtained for it such a biography, we cannot help, at the same time, saying that the author has done himself some injustice in respect to the form of its publication. The work should have had the honour of "a library book," in which might have been found illustrations such as we should all like to have seen, and which would have brought the Doctor and his daily life still better before us. Well, such a book would have cost half a guinea or more, and now it can be had, substantially, for half-a-crown. The public are the gainers, and it is to be hoped that they will appreciate the gain.

Dr. Doddridge was not what we should term a great man. He owed and still owes his unquestionably great and, we judge, lasting fame, for the most part to himself, but greatly also to the time in which he lived. A man of the same ability, the same scholarship—or what would be equivalent to the same—and the same character living now would not attract a quarter of the attention which Dr. Doddridge deservedly attracted, but possibly, also, he might not hold his own so well as did the Northampton divine. Doddridge had a peculiar individuality for his time. People now, as we see every day, get along perfectly well without this. His work was large, but, then, there were no societies to see to, there was only one magazine to be had, daily papers, such as they were, were comparatively inaccessible and seldom read, and the small local weekly probably supplied everything that was needed. There was not a tenth of the number of things to talk about; nor a tenth of the number of letters to write. A man, especially if he rose at five o'clock in the morning, as did Doddridge, could do a deal of work in those days. Some manage to do as much or more now, but how many out of a million?

But to the book before us. First, the reader will find much in it that has never been found before, and which must have taken long journeys and laborious searches to discover. Secondly, all this, with all that was previousl known, is written in one of the most attractive of styles—a style in itself charming, but enriched by the results of wide and scholarly reading. Very interesting, while peculiarly exact, is the account of the Doddridge family, which extends over three hundred years. Then we are introduced to the child Philip. Dr. Stanford is an artist in words in his description:—

> A child's life generally opens into a scene of pleasant wonders. One of the first wonders that the child Philip Doddridge saw was new St. Paul's, then in its spick and span whiteness. While he was watching the workmen on the dome beginning to build the lantern, Sir Christopher Wren was doing the like as he stood on the leads of his house at Camberwell, looking through his telescope. While the little one was glancing up the street, bannered with signs all swinging in the wind, Addison was writing: "Our streets are filled with Blue Boars, Black Swans, and Red Lyons, not to mention Flying Pigs, and Hogs in Armour, with other creations more extraordinary than any in Africa." He always kept a happy recollection of this old city, so unlike the London we know, and said not long before he died, "Oh, London! dear city of my youth!" Two memorials of this time may still be seen. One is a picture of himself as a child playing with a dog; the other is of his sister representing her as a graceful little lad carrying a basket of flowers.
>
> In the common room of the family, the fireplace was lined with Dutch tiles, which set forth the chief events of Scripture story. In some old house you may have seen a duplicate of this pictorial Bible with its glistening blue and white illuminations, to wit: The apple tree with a serpent in it; Noah looking out from the window of an ark smaller than himself; Eli falling back from the top of a five barred gate: a very great Jonah coming out of a very little whale; Peter sailing over the Sea of Galilee in a Dutch three-decker; A Prodigal Son in a periwig; and so on. But the child was not old enough to be critical; these tiles were doubtless full of wisdom and of wonder to him, and were glorious with suggestions out of which his mind made its own pictures and lighted its own poetry. Before he could read, his mother used to teach him delightful lessons out of this book, and these never faded. Thus he took his first degree, and here began the biblical scholarship that found final development in the "Family Expositor."

Of course we are told all about the youth's education, training for the ministry, call to Kibworth, and ultimately to Northampton. We cannot tell of this, as the author has told it, for we are not writing a life of Doddridge. But we can illustrate again the manner of his tale. Here is a description of the old chapel at Northampton:—

> The writer of this once knew a man who knew a man who knew Doddridge. Seventy years ago, when one of these was very young, and the other—Master Love of Harpole—was very old, the two used to stand near the old building and think of the words: "Thy servants take pleasure in in the stones, and favour the dust thereof." Using the reminiscences furnished by these humble men, let us try to see the place as it looked at the time touched by this biography. Beautiful as it was in their eyes, it certainly had a look of quiet, respectable ugliness that might have defied competition; for it seemed to have been reared by a believer in the rule, "He who was born in a manger should be preached to in a barn." It stood in the midst of green graves and sculptor stones, which time had powdered with orange and silver. Elms and Scotch firs shadowed it. On the walls were sepulchral tablets, a little pent roof shelved over each door, all the windows above and below were shuttered outside—a precaution which ancient mobs made needful—and in front, over one of them, was a sundial with the motto, "Post est Occasio calva, 1695." Once, Dr. Doddrige's clerk being late, that clerk *dicitur dixisse*, is *said* to have said, "By *me* it wants five minutes, the dial must be a little too fast."
>
> Now note the interior. Space for about seven hundred persons. Roof propped by two great white wooden pillars one a little bandy—the "Jachin" and "Boaz" of the temple. White galleries, clumsy white pulpit, a great sounding-board over it. Right and left of it, glazed with small gray-green panes, two tall windows of the lattice kind, which Master Love remembered to have been taken out when Whitefield preached, that he might be heard by the crowd outside. Straight before the pulpit, a long, massive communion-table, at each side of which the students sat; and over this table on a chain that dangled from the rafters, a mighty brass-branched candlestick. All the pews near the walls were deep and square, of the kind which suggested Milton's comparison of the people in them to sheep in the pens at Smithfield. There were no lobbies. You went up the gallery steps in the sight of all Israel; and the doors opened right into the graveyard, grassy, still, and peaceful. Within and without, everything was marked by stark plainness, partly because the founders had no wealth to spare, but also from their sense of reverence. The thought was, "How dreadful is this place; this is none other than the house of God!" Who will presume to decorate it!
>
> "For so Divine and pure a Guest,
> The emptiest rooms are furnished the best!"

Dr. Stanford treats very adequately the position of Dissenters at this period. They were few, and they were declining. Why did they not continue to decline? The answer is to be found in the life of such men as Dr. Doddridge—a man of great industry, study, and undoubtedly a good preacher, but above all a faithful man. Towards the close of his life he became somewhat despondent, but despondency did not make him leave off work. He did all that he could; and the Dissent that we see around us, covering the land, enjoying liberties once undreamed of, animated by zeal, characterised by large activities, and winning the world, is the result.

* Philip Doddridge. By Charles Stanford, D.D. Hodder and Stoughton.

A POEM FOR THE TIMES.*

ANOTHER series of dramatic poems from the hand of the author of "Olrig Grange" (who is none other, as now openly avowed, than the Rev. Dr. Walter C. Smith, of the Free High Church, Edinburgh), is fitted to raise the liveliest expectations. In his former essays of this kind Dr. Smith has shown a remarkable faculty for wrapping up the boldest and most searching theological speculations in the garment of poetry. Sometimes, the personal element intruded rather too strongly—a sense of reaction against dogmatic constructions was, now and then, too vividly felt, in view of full imaginative impression; but this was, in a large degree, atoned for by the generous humanity and the full-toned charity which sufficed to relieve the poetry from any taint of sectarianism, just as, on the other hand, it atoned for occasional defects in workmanship—flaws, faults, which argued either haste or ostentatious indifference to some of the minuter points of artistic form. Dr. Smith is an anti-dogmatist, and yet, paradoxical as it may seem, he is no sectary. If he aims at disengaging men's minds from the symbol, he is concerned to deepen their reverence for the thing symbolised, and thus really to unite them. It is evident that he has suffered from the harsh hyper-Calvinism which, in times past, obtained a most paralysing power over the Church to which he belongs, and he would fain soften and modify the view of certain doctrines which still too largely obtain. In none of the former poems has he done more efficient service in this direction than in the present one. It is quite true that in this case he has failed in so consistently maintaining the individuality of his professed *alter ego*, as he did in that of "Olrig Grange" or in "Hilda"; but he is more intense, more direct, and more impassioned, if we may say so, in some of the pieces we have here than he has ever been. He has aimed, however, at too great a variety for consistency, and essays to touch strings which do not fully or spontaneously respond to his hand. Raban is a "stickit minister"—a man who ought to have succeeded as a preacher, but who did not; who had tried, unfortunately for his worldly well-being, to penetrate to the secret of ancient symbolisms, as seen in the whole history of sacrifice, of fire-worship, standing stones, &c., and to whom the cross itself had come to figure as a *primitive* emblem. He is represented to us as honest, sincere, faithful, with no worldly ambitions beyond the pastorate of the simple village, and labour among and daily intercourse with the peasants, preaching his unwritten sermons, for we are told he adopted the good habit of using notes—

> Illustrations roughly etched, a kind
> Of hieroglyph whereof he had the key.

This is his aspiration:

> A little kirk, beneath a steep green hill,
> With a grey spire, that peeps o'er tall elm trees,
> In a still pastoral land of brook and rill
> And broomy knoll, and sleepy, dripping mill,
> Far from the stir of cities and of seas:
>
> And near the kirk, low nestling in the copse,
> With honeysuckle clad, and roses red,
> A little manse, whose sweet-flowered garden slopes
> Down to the river, where the river drops
> With murmuring ripple, o'er a pebbly bed.
>
> How happily the days and years might flow,
> Among the silent shepherds brooding long,
> In pious labour, studious to know,
> And patient service, till their life should grow
> From thoughtful silence into thoughtful song:
>
> To pass from house to house in visit free,
> Welcome as sunshine at the smoking hearth,
> To take the little children on the knee,
> And bless them, as He did in Galilee,
> Who came with blessings unto all the earth;

But alas! even the little village church is denied to him as he prosecutes the kind of studies to which he is impelled, as if by inner necessity; for rumours arise about his soundness—rumours that ruin him as a minister.

> So he forsook the priesthood just in time,
> And only just in time; for there had been
> Ominous whispers here and there about
> Doctrines unsound, unsettling, dangerous.

Turning his back upon the Church he becomes a *littérateur*, and in a modest way succeeds in that calling—a fact which alone could be taken to account for some of the lighter pieces in this volume—lyrics of love and of nature, which do not seem quite consistent with the character as originally given to us, but rather as if the author had had them by him in his desk, and had in this way turned them to account to enlarge the volume. Of course Raban has his love-passages. There is a "House in the Square" with three beauties: Muriel, "a cheerful enigma;" *Loo*, "deft at a pudding, a stocking, or a ditty," a practical, but right lively damsel—for "she is quick at a riddle and keen in retort;" and Myra, "the wisest of them, though not so nimble and deft of wit." And Raban is so impressed that it may be held quite dramatically consistent that he should sing this song:—

> LOVE.
>
> O, what is this that in my heart is singing,
> Like sweet bird caged there carolling all day?
> O, what is this such gladness to me bringing,
> That life is bliss, and work is merry play,
> And round my steps, lo! sunny flowers are springing
> As I go singing, singing on my way?
> O, Love, glad Love!
>
> Oh! what is this that in my heart is sighing,
> Like captive vainly moaning to be free?
> Ah! what is this so heavy in me lying,
> No rest there is, nor any work for me,
> And leaf and flower are drooping now and dying
> As I go sighing, sighing wearily?
> O, Love, sad Love!
>
> What thing is this my foolish heart is dreaming,
> That I should love, and long for yon bright star?
> I sigh or sing, but she, unmoved, is gleaming
> As in high glory where the angels are—
> I but a glow-worm on the earth dull-beaming,
> While she is gleaming, gleaming there afar.
> O, Love, vain Love!

But we like him better when he is painting portraits of such types as Miss Penelope Leith, where really there is not a touch lost; or, better still, when his deeper convictions find voice in such things as the section of "Crystallised Sermon," called "Elijah," which is one of the most vigorous and powerful of protests against the outrage on human sentiment committed by certain extravagant dogmas of religious zealots regarding the future state. Elijah is being conveyed in his chariot of fire up the cloudy heavens. As the chariot sweeps upwards, the prophet becomes aware that the wheels are rolling over a sea of faces upturned in agony and appeal for pity. He beseeches his angel charioteer to stop and save their suffering. The answer is that those they drive over "are the three hundred priests of Baalim who fell beneath thy blows that glorious day in Carmel."

> Let them perish, as they cry
> To the gods that cannot help them
> When they live or when they die.

But Elijah, moved to tender relenting by the piteousness of the spectacle, insists on mercy.

* Raban; or, Life Splinters. A Poem. By Walter C. Smith. Author of "Olrig Grange," "Borland Hill," "Hilda," &c. Maclehose.

Then he stept down from the chariot, looking all so meek and mild,
For the burden of the glory made him humble as a child;
And he lifted up the prostrate head of one and then another,
For the burden of the greatness made him tender as a mother.

And the last few stanzas of this bold and every way original poem, which seeks to reassert the universal feelings of the human heart as against a perverted dogmatism of un-mercy, are so powerful that we must crave the space to quote them:—

Then, one by one, he bore them gently from the angel's way,
And, one by one, he laid them down, and kissed them where they lay;
And he never was so human as in his meekness then,
And he never was so godlike till he was like other men.

And he said in yearning pity, "O that I might die for you,
Hapless souls that are in darkness, and who know not what they do!"
And the tearful eye was swimming, and he heaved a weary sigh;
He was very near to glory with that great tear in his eye.

And the angel in his chariot sat, and watched him toiling long,
And the angel's face shone radiant, and he broke into a song;
For the choicest songs of angels are the anthems that begin
With the sorrow of a contrite heart a-breaking for its sin.

And ever as the prophet wept, the angel sang more loud,
And his face was shining more the more the prophet's head was bowed;
Until the task was ended, and the flesh was crucified,
When lo! they were at the gate of heaven, and the door was opened wide.

Lo! they were at the gate of heaven, and there a mighty throng,
Ten thousand times ten thousand, raised their shout, and sang their song,
But the Lord remembered he was flesh, and downcast for his sin,
And Enoch who had walked with God came forth to lead him in.

The peculiar power and originality and heart-stirring force of this poem must be our excuse for dwelling upon it. We have only space to present a few stanzas from the section on "Sacrifice," which suffices indirectly dramatically to justify much in the theological tendencies attributed to Raban:—

Yet darker rites were theirs who kissed
Their hand unto the placid moon;
Or who the Tyrian Moloch wist
To pacify with choicest boon
Of babe or maid; or where the priest
Stood grim beneath the Druid oak;
Or Aztec fed with ample feast
The captives for the fateful rock,

What was it entered thus the soul,
To give it calm, or promise bliss?
Strange that the ages as they roll,
Have dropped behind a thought like this,
Which held the universal mind
Of all the world when it was young!
For now the key I cannot find
In all that men have said or sung.

In mocking scorn, the prophet laughed
Loud at a hungering, thirsting God,
Who craved the flesh of bulls, or quaffed
The reeking blood that died the sod,
For every beast is His, and all
The cattle with their clover-breath,
And love that quickened great and small
Can feel no pleasure in their death.

They say the Giver of all life
Is fain to take the life He gives
And will not spare, unless the knife
May gash some other thing that lives;
And they are sure, and they are clear
While I in dizzying darkness grope,
But trust that God will yet appear
In star-gleams of a nobler hope.

We feel that we can conscientiously recommend this poem as indicative of much in the temper and drift of present day questionings, beyond the special significance it may have as a warning voice from the midst of the Presbyterian Churches still chained to old and extreme formulas.

ANOTHER TRAVELLER IN AMERICA.*

THE traveller in the United States is getting to be a very common-place sort of person. Not so very many years ago he was a rarity, and it was almost a distinction to have it said, "He has been to America." But now, the American traveller is to be counted not by units but by hundreds, and, very soon, the books of American travel will be reckoned in the same way.

Mr. Berry's work has a freshness of its own—a thorough individuality. The author writes with vigour and conciseness, says what he thinks in a very direct style, and leaves upon you the impression of being an observant and self-relying man. But after all, and notwithstanding the many weeks Mr. Berry spent in the United States and Canada, he does not appear to have seen very much. The reason is that he has an eye for manners rather than anything else, and that he has a weakness for giving conversations verbatim. Dialogues about nothing or next to nothing fill whole pages, and are given with the evident intention of caricaturing the American manners. It is impossible not to contrast this work with the last work on America that was reviewed in these pages, viz., Sir George Campbell's. In the one you have the careful observations of a statesman, in the other the lively criticisms of the "promiscuous" traveller. But each is good in its way, and, of the two, Mr. Berry's book is, if of inferior value, decidedly the more readable.

We are soon introduced to what Mr. Berry evidently considers to be the typical sort of American, of whom there seems to have been a good many representatives in the course of his travels. And this leads us to say, at once, that it is a most remarkable circumstance that our traveller never went into educated society in the whole course of his tour. How that happened we can't say, but we can say this—that persons may live for years in the United States and not come across such provincial Americans as Mr. Berry seems to have been so constantly meeting. For instance, take this very first sketch, to which we have already referred:—

The Chicago man thought that there was no place on earth like Chicago, and was always eager to launch into descriptions. He was inclined to become somewhat extravagant in its praises; and conversations like the following were of daily occurrence:—

(Chicago man—nasally): "Chicago, sir, is the most *remarkable* city of the day. You just start around and *prospect*, and see where you can find its living equal for progress. We go ahead, sir, in Chicago. We advance, *I* tell you. We have the tallest produce trade in the world; and I calculate, sir, we turn over more dollars there in one week than London does in a month."

"How about St. Louis?"

"Saint Louis! (with infinite contempt). I wouldn't be found dead in Saint Louis. Saint Louis ain't a paltry circumstance to Chicago. Only thing Saint Louis *can* really go ahead in is the plague; they do succeed in fevers there most uncommon."

"Indeed! a most unhappy pre-eminence."

"Yes, sir, I tell you again, Chicago is the boss commercial city of the age. Just look, now, at our moonicipal institootions. Look at our streets. They're spacious, sir, and elegant. Only take the length of them; there's Halsted-street runs for thirty-eight miles in one straight line ——"

"All through the city?"

"Why no, I guess hardly. You see it extends on to the prairie a bit. But we're rapidly building outwards."

"Ah! then your idea in the West is to lay out your streets first, and build up to them?"

"That's where it is, sir. That's progress—that's enterprise. Then look at our buildings. Our dry good stores are the finest in existence, solid, sir, *and* ornamental, with seven floors and steam elevators. Our public institootions are in the newest known style of architecture (!) Yes, *sir*, I remark that our buildings are without a parallel."

"So, I presume, are your fire engines?"

(Chicago man, entirely ignoring the hit, but catching at the new idea). "Now, I just guess you have struck it. Our fire system is the most wonderful known. It's entirely perfect. You mean to visit Chicago, sir, I think you said?"

"I have every intention of doing so."

And so on.

The author's description of American hotels is clever, and he writes, as does everybody else, with profound appreciation of the comprehensiveness of an American "bill of fare." He gives us a specimen of one, and he very correctly says not only that it is "a marvellous literary effort," but that "the first time you see an American bill of fare you are overwhelmed, stunned; dishes crowd one upon another in a countless whirl, and not until you hear an American at your elbow order with unmoved voice an avalanche of eight or ten different articles do you pluck up heart and venture to command a modest plate of soup and some roast beef."

Mr. Berry gives an extremely inadequate, and to some extent incorrect, account of New York. He evidently did not study old New York, but only the portion in which his hotel was situated, which is something like writing about London while seeing only the Belgravian district, but never visiting the City itself. But we have good if rather slashing descriptions of Philadelphia, Washington, Richmond, and Chicago, with the inevitable conversations, for which the author—we insinuate nothing—certainly seems to have a most remarkable memory. In the "Prairie Village," however, he treads comparatively new ground, and we do not think so good a description of extreme Western life has ever been given, as that which is tob e found in this chapter. Of the character of the people there is the following admirable picture:—

It is true that the settler's clothes are bad—perfectly true; they are worse than bad—they are often villainous. They show scant vestige of the original colour, and are ventilated by holes at all points. But the settler's labour in the fields is rough beyond what most persons know. All are alike engaged in it; there is no outsider to see them; and they do not care to spoil good garments. They are intelligent, these prairie men, and thoroughly acquainted with their business; possessing, moreover, a much larger information on general subjects than does the British labourer. As to independence of manner, they have been born to a social state into which rank and class never entered, and so cannot be expected to admire or look up to that which they do not comprehend. And their innate consciousness of capability for their own vocation, arising from success in it, inspires them with a marked self-respect and self-reliance. They care not for king or kaiser, simply because they have never known them; and if a peer of England came among them, they naturally could not take in his position. If he tried to impress them with social superiority, they would merely laugh at him; in fact, in so far as he could not work with his hands and earn his own bread as they do, they would probably consider themselves superior to him.

The settler's spirit of equality and independence springs not from discontent at a felt supremacy of class, as in the case of the turbulent British working man, but solely from his having failed to grasp the idea that there could be, under the sun, any class who might claim deference and dependence from him. Much of this idea of universal equality must fade away with an advancing refinement; but such of it as at present obtains ceases to be obnoxious, when we regard its peculiar character. It is not on the prairie that the outcry is raised against an "effete and bloated British aristocracy." The Western men are too simple and careless to trouble their brains about such a thing; that vapouring and offensive demonstration springs amid the cities from hot-headed demagogues and newspaper men, whose misfortune is that, knowing nothing, they have there stopped short, and know too little. But to the stranger, the Western settler is doubtless an unintelligible and unknown quantity at first. He sees a rough man whose garb might qualify him to be the prince of mendicants; he sees in that man's face a sturdy independence and self-respect; then he is told that the man is worth three or four thousand dollars; and he takes some time to understand and reconcile the novel features.

A year's residence on the Illinois prairie would be particularly beneficial to some of our own countrymen, who incline to set too high a figure on their own importance; as they might there find, for the first time, a set of people who would not take them at their own valuation. They would return much wiser, if somewhat sadder men.

Mr. Berry has a great deal to tell about the Canadian bush—saying it, however, as is usual with him, a little too much in the colloquial style. In Boston he, of course, finds another American who talks in vulgar style, and shows his ignorance. After visiting Boston he returns to this country. As we have said, his book is readable, but we wonder what would be thought of an American who should choose to write a book on England in our author's manner? What should we think of him if he gave us specimens of "cockney," Yorkshire, or Dorsetshire dialects with the apparent intention of leading the reader to suppose that that was the ordinary talk of Englishmen? But, as we have said, somehow or other, Mr. Berry while in America seems never to have got into the society of educated people.

* The Other Side; How it Struck Us. By C. B. Berry. Griffith and Farran.

PICTURESQUE PALESTINE.*

IF promises are fulfilled—and the name of the firm is, in that respect, a sufficient guarantee—this will be one of the most noteworthy and superb publications of the day. Its general scope may be gathered from the preliminary Prospectus. The work is to be issued by subscription only, in forty-one half-crown parts, half as many five shilling parts, and in four volumes. Its projectors offer to the public "a more complete description, both of Palestine and the Sinaitic peninsula, than has hitherto existed," illustrated by some six hundred new engravings on steel and wood, by eminent artists who have been despatched to take sketches on the spot of "every place of interest from the Lebanon to Beersheba, and from the Nile to Mount Sinai and Petra." The work is being prepared under the general superintendence of Colonel Wilson, F.R.S., formerly engineer to the Palestine Exploration Society, who will be assisted by the most eminent explorers of the day, such as Canon Tristram, Colonel Warren, Lieut. Conder, Dr. Scharf, Professor Palmer, Mr. E. T. Rogers, and the Rev. F. W. Holland—all of whom have obtained distinction as the laborious authors of books illustrative of special sections of the Holy Land, and will now combine their experience in one exhaustive work worthy of the theme. Dean Stanley, whose familiarity with Palestine is well known to the readers of his charming work on the subject, will contribute an introduction. So extensive and costly an enterprise can only succeed by liberal public support, which we have no doubt it will lavishly receive.

The First Part of *Picturesque Palestine*, which now lies before us, begins with a description of Jerusalem and its vicinity from the practised pen of Colonel Wilson, who has made the subject his particular study, and whose authentic information will be read with much interest. The frontispiece is the most charming and picturesque whole-page view of the Mount of Olives we ever remember to have seen, engraved on steel from the drawing of Mr. Harry Fenn, taken on Mount Zion. Among the other full-page engravings are—"The Jaffa Gate," "The Tower of David," "Entrance to the Citadel," "Hezekiah's Pool," "Entrance to the Church of the Holy Sepulchre," "The Shrine," "The Chapel in the Cave of the Cross," and "Via Dolorosa"—the last two of which are particularly effective as fine wood-engravings. About every other page contains an original artistic design illustrating the text, and giving the reader an insight into the most interesting localities of the Holy City as they now are. We need hardly add that the work will be printed on fine-toned paper, and there can be no doubt that it will be fitted, in every way, to adorn the library or the drawing-room as the most sumptuous, reliable, and enduring memorial of scenes and localities that are dear to every Christian.

Mr. David Bogue has just published in "The Illustrated Opera Series," the "Legend, the Poem, and the Musical Gems of Richard Wagner's Opera of 'Lohengrin,'" translated and arranged by John P. Jackson, with the assistance, in the pianoforte arrangement, of Frances Manette Jackson.

* Picturesque Palestine, Sinai, and Egypt. Part I. London: Virtue and Co., Limited, 294, City-road.

BRIEF NOTICES.

IT is difficult to say anything new of the *Post Office London Directory* (Kelly and Co.), which has attained the venerable age of eighty-two, and is a punctual and welcome Christmas visitor. Like some old people—though not perhaps at that advanced stage of life—the *Directory* grows bigger as it grows older, notwithstanding the publishers' manifest use of hydraulic pressure in compressing its contents, and their skill in saving the utmost space by re-arrangement and new devices. Still, London grows rapidly, and so necessarily must this epitome of its greatness. Not having (happily) seen the infancy of this remarkable publication in its early stages, we can only speak of the last few years, none of the issues of which have come and gone without the introduction of some new and novel feature. Every edition seems perfect till the next comes, when it is seen that Messrs. Kelly's experienced staff have been able to suggest some happy improvement. The edition for 1881, which is probably by this time on the tables or shelves of all wanting it whom our voice can reach, is a palpable product of the evolution theory, and though obese, it enjoys perpetual youth, and has a stalwart family of suburban children, hardly less in request than the parent. Every year we find it, in our own sphere, increasingly indispensable. More we need not and cannot say.

Sacred Books of the East. (Trubner and Co.) Volumes VI. and IX. of this valuable series of works, which supply the most authentic attainable information for the behoof of the students of Comparative Religion, are devoted to a new translation of the Koran, or Qur'ân, according to the form of spelling which the translator, Mr. E. H. Palmer, judges best to represent the Arabic word. In an introductory sketch tracing the progress of Mohammedanism, Mr. Palmer states his conclusion that "the early portions of the Qur'ân are the genuine rhapsodies of an enthusiast who believed himself inspired," but in his later history Mohammed resorted to fraudulent devices to prove the truth of what he himself believed. Amidst varying testimony he inclines to the conviction that Mohammed could neither read nor write. The suggestion that the "revelations" were founded on suggestions received from a Christian monk is rejected as having "not the least evidence" in its support. Jewish and Christian traditions, and Persian legends were current among the Arabs before his day, but there is no reason to believe that he was enabled to consult either the Jewish or the Christian Scriptures. An allusion to an alleged substitution by those who "hide the truth" of παράκλητος for περικλυτός, which "would be exactly translated by the name A'hmed or Mohammed" in Arabic, in John xvi. 7, is accounted for on the theory that he "may have received the suggestion from some of his Christian friends." In reference to the language employed in the book, which it has been the custom for centuries among professors of Islam to eulogise as unapproachable, Mr. Palmer describes it as "noble and forcible, but not elegant in the sense of literary refinement"; it was, in fact, the ordinary language and metaphor of a Bedawi Arab expressed with rude, fierce eloquence, the only rhetorical ornament consisted in making the periods more or less rhythmical and most of the clauses rhyme, as was then and still is natural to an Arab orator. In illustration of this reference, is made to an incident which occurred while Mohammed was dictating to his amanuensis. When he came to the words, "We have created man from an extract of clay . . . . then we produced it another creation," Abdallah followed with the phrase, "And blessed be God, best of Creators," whereupon Mohammed instructed him to write that down also. In view of this "necessary outcome of the structure of the Arabic tongues," an adequate translation into a foreign language becomes peculiarly difficult. "To imitate the rhyme and rhythm would be to give the English an artificial ring from which the Arabic is quite free; to render it by fine or stilted language would be quite as foreign to the spirit of the original; while to make it too rude or familiar would be to err equally on the other side. Sale's version, although a very scholarly production, fails in conveying an idea of the nervous energy and rugged simplicity of the original." In the new rendering now offered to the public, Mr. Palmer explains that he has taken the course of translating each sentence as literally as the difference in structure between the two languages would allow. To preserve this closeness of rendering, he has had in several instances "to make use of English constructions which, if not incorrect from a strictly grammatical point of view, are," to some extent, inelegant;" in the same way he has not hesitated to render a rugged or common-place expression in the Arabic by "a similar" English expression. By pursuing this course, Mr. Palmer has succeeded in producing a translation which enables Englishmen better to appreciate the inspiriting effect of the original than Sale's version, which is confessedly, with all its merits, very dreary reading. The work is admirably printed in two handsome volumes, with index and notes.

A History of England under the Anglo-Saxon Kings. (G. Bell and Sons.) Mr. Thorpe tells us that when some forty years since he had completed the translation of an important portion of the product of Dr. Lappenberg's painstaking researches amongst ancient records, he found that not one of the booksellers to whom it was offered would risk anything in its publication, and in a moment of disappointment he thereupon destroyed the labour of many months. He candidly acquits the publishers of blame, for he announces his conviction that few persons in this country then interested themselves much about old history. The impetus since given to that study by the report of the Record Commission, and the more general diffusion of education, happily induced the translator to again apply himself to the task, and a few years later a complete English version of Dr. Lappenberg's History of the Anglo-Saxons made its appearance, and was very favourably received. That work has been for some time out of print, and with a view to making this storehouse of information accessible to the widely-extended circle now interested in such studies, Messrs. Bell and Co. have now issued a revised edition, uniform with their excellent Standard Library. The revision has been undertaken by E. C. Otté, under whose judicious directions the record has been broken up into chapters, and supplied with a capital index and many valuable notes. Useful as the work is to students, its popular style will specially commend it to the general reader.

New Zealand, Past and Present. (Hodder and Stoughton.) The Rev. James Buller is the author of a somewhat voluminous work, "Forty Years in New Zealand." With a view to placing the leading facts gathered during his long residence in an accessible form before a larger circle of readers, this interesting little volume, which is embellished with a profusion of excellent engravings and a capital map, has been prepared. Intending emigrants will find here many useful hints.

THE DEATH ROLL OF 1880.

WHILE, in common with all classes of Her Majesty's subjects, Nonconformists have had to share in general regrets for the removal of persons illustrious in various ranks of life—such as Lord Stratford de Redcliffe, who for so many years worthily represented English power at the Sublime Porte; distinguished judges like Lord Chief Justice Cockburn, Lord Justice Thesiger, and Chief Baron Kelly; eminent barristers like Dr. A. J. Stephens; distinguished representatives of literature such as Mr. Tom Taylor and George Eliot; and a student of natural history, who enjoyed so unique a position as that occupied by Mr. Frank Buckland—they have also had to endure their own special griefs in marking the ravages of Death within a more limited circle. Among the readers of the *Nonconformist and Independent* probably no death recorded within the year evoked a feeling of more intense sympathy than that which followed the announcement of the departure of the Rev. Dr. Raleigh, for seventeen years the pastor of Hare-court Chapel, and for five years the successor of Dr. Stoughton at Kensington—passing away as he did in the zenith of his reputation and the fulness of his powers, when apparently he had become in a special manner qualified to carry on the work to which he had devoted his life energies. Of the impression which he produced on persons of other denominations, we have testimony from one who knew him well, and who described him as a "thoroughly genuine, true, real man, with no thought of self; the simplicity of a child combined with the shrewdness of an experienced man, and the intellect of a giant," an estimate which needs no qualification on the score of extravagant eulogy.

Several have passed away at a ripe old age, like Mr. Isaac Perry, of Chelmsford, who for years past has been cheerfully accorded the leading position among the Nonconformists of Essex; Mr. Samuel Watts, whom Manchester men honoured with a public funeral; the Rev. John Curwen, whose name is permanently associated in history with the successes achieved and to be gained in the future by the Tonic Sol-fa movement; and Mr. H. Hadland, keeper of the Guildhall, who for more than sixty years continued to render good service in connection with the work of Sunday-school instruction. Some were struck down suddenly, like Senator George Brown, of Toronto, proprietor of the Toronto *Globe*, and for years one of the most prominent among the most Liberal statesmen in Canada, who died from wounds received from the hands of a vindictive assassin. Congregationalists have lost during the year one who rendered them good service by his researches among ancient archives, Dr. S. Waddington's fifth and concluding volume of Congregational History having been sent through the press only a few months before, with failure of then fast waning strength, his earthly career closed. At a much earlier age, one who had faithfully served the Baptist denomination as editor of the *Freeman*, was called away to his eternal rest.

The mission-field lost in the Rev. M. A. Sherring, of Benares, one very distinguished representative; and the Bible Society has had to deplore the loss of the Rev. S. B. Bergne, who for twenty-six years faithfully discharged the duties of the secretariat. A co-operator with Mr. Nasmyth in founding that important agency, the London City Mission, passed away in the person of the Rev. R. E. Dear; and feelings of regret, unaffected by any sense of denominationalism, were deeply stirred by the intelligence of the sudden death by drowning of Prebendary Wright, of the Church Missionary Society. Probably to Nonconformists, staunch friends of national education as they are, even more than among those of his own Church, did the tidings of the death of the Rev. John Rodgers, vice-chairman of the School Board for London, convey a deep sense of loss. An earnest fellow-labourer in the same good work was the late Mr. James Watson, who rendered excellent service as chairman of the Statistical Committee of the London School Board. In preparing healthy and interesting books for the hosts now issuing from the elementary schools to swell the ranks of readers, Mr. W. H. G. Kingston rendered service, the value of which will long continue to be appreciated. Our Wesleyan friends have to deplore the loss of a munificent contributor to the funds of their agencies in the person of Sir Francis Lycett; a long list of legacies in his will recently proved, indicate that to the last his interest in those enterprises continued unabated. Among the friends of peace the memory of Mr. Edward Pease, for many years so prominently associated with the operations of a society which directs its energies to the exorcism of the spirit of war and all its attendant atrocities, will long be cherished with affection and esteem. His bequest of £10,000 to the town of Darlington shows how earnestly he desired that progress in educational and moral improvement should be found following in the path of peace. The mention of this worthy member of the Society of Friends recalls a thought of one who, not less earnestly served her day and generation, Mrs. Stafford Allen, whose memorial may be found in the mission establishment on Mount Lebanon, one of the fruits of her efforts for the advancement of Syrian missions. Nor should this brief and imperfect record close without reference to two honoured ministers, distinguished by their pulpit gifts, the Rev. Samuel Coley and the Rev. C. M. Birrell. May remembrance of these worthies encourage all to whom life and health are continued, to resolve that they will, so far as opportunity serves them, endeavour to so acquit themselves that they will leave the world better than they found it.

THE BURIALS ACT IN THE CHANNEL ISLANDS.

IT appears from a letter addressed by Mr. Carvell Williams to the *Daily News* that although the Channel Islands are included in the Burials Act, it has not yet come into operation there. Mr. Williams says:—

"The Queen's absence in Scotland occasioned a delay of nearly three months in the issue of the usual Orders in Council requiring the Royal Courts of Jersey and Guernsey to register the Act. And now those Courts have refused to register the Act, and have referred the matter to 'the States;' the ground of such refusal being that no communication on the subject of the Bill had been made to the local authorities, who had not had the opportunity of considering the expediency of making such a change in the law.

"Two cases may be adduced which contravene the claim to refuse obedience to a law passed by the Imperial Parliament. One of these occurred in 1806, when the Committee of Council for the affairs of Guernsey and Jersey reported (in conformity with a previous precedent) of an Act then passed by Parliament, that as it was binding by its own force, 'and there exists no power to suspend its execution, either the whole or in part, the delay in registering it can have no other effect than to deprive the inhabitants of Guernsey of that usual notification of its provision which was meant to be given to them by the registration.' The question also arose in 1821, when the Home Office reminded the Lieut-Governor of Guernsey of what happened in 1806, and also stated that the view then acted upon had been confirmed by the Court of Exchequer, the conclusion being that Her Majesty's subjects in the islands 'are bound to take notice of every Act of the British Parliament, although no registration thereof shall have taken place.' The officers of the Court were therefore advised immediately to register the Act, without waiting for a peremptory Order in Council, which it seems was issued in 1806."

The Nonconformists in the Islands are very numerous, and they are not disposed to depend upon "the States" for the passing of a law in their favour which has been already passed by the Imperial Parliament; especially as the members of the States are only partially elective and responsible to the people. They are therefore addressing themselves to the Queen, and to the Home Office, to compel the immediate registration of the Act by the Royal Courts.

ECCLESIASTICAL MISCELLANY.

MR. DALE.—The Rev. T. Pelham Dale, who is now on a visit to his son, who is curate of Sanathorpe, near Spilsby, Lincolnshire, met with an accident. In ascending a staircase he fell and received a cut near the eye, but is progressing favourably.

THE MARQUIS OF RIPON.—The *City Press* states that the Viceroy of India has entrusted the management of the ecclesiastical department of the State to the Hon. James Gibbs, a member of the Government of India, who is an English Churchman. Mr. Gibbs is a brother of the Rev. Prebendary Gibbs, vicar of Christ Church, and Proctor in Convocation for the diocese of London.

THE HON. E. L. STANLEY ON DISESTABLISHMENT.—The Hon. E. L. Stanley, M.P., attended a Liberation conference held in Queen-street School, Oldham, on December 22nd. In the course of his remarks he said that the question of disestablishment was rapidly going forward into the region of practical politics. Dissenters themselves would find it a long and difficult task to acquire sufficient force to settle the question, but everywhere, outside England as well as in it, the tendency of modern sentiment is towards disestablishment. As international communication became closer the growth of public opinion in one quarter reacted upon another, and they could not have a wave of sentiment passing over other countries which would not also affect this. Undoubtedly, however, one of the great causes hastening the work was the dissensions within the Church itself, and the present situation of that party within the Church who are called Ritualists. With the recent prosecutions as to the latter, they knew quite well the Liberals were not responsible for the Public Worship Regulation Act, under which they were instituted. (Hear, hear.) That Act was brought in by Lord Beaconsfield, who thought it would be very popular, and who in the course of the discussion said many hard things against the Ritualists. At the same time he (Mr. Stanley) had no fault to find with the principle of that measure. Of course they were sorry for conscientious, earnest, hard-working men who found themselves in a difficulty between their conscience and the law, but at the same time he thought they had a right to expect that the Church would be administered in accordance with the law and the opinions of the great mass of the people; because if there was any justification for the existence of the Church, it must be that it represents the views of the great majority of the people. It was one general objection to the Irish Church that it did not represent the views of the people. Ever since the Reformation the people of this country, whether wishing for an Established Church or not, wished that Church to be Protestant; and Liberals as well as Conservatives would not stand this extreme Ritualism for a moment. It might be said that party in the Church was only a minority, but still within a parish that minority was practically the only Established Church. In rural parishes, where they had no choice, as in towns, it must be a great injustice that owing to the state of the law a clergyman appointed as a Protestant should use symbols by ordinary people quite undistinguishable from those of Roman Catholicism.

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*** The year 1831 will be the Jubilee of the Congregational Union, and the NONCONFORMIST and INDEPENDENT will publish a full and exclusive account and sketches of all Movements, Meetings, and Lectures in connection with that event.

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*** The Publishers will be happy to forward copies of the above Prospectus in a separate form to any friends who may be willing and able to circulate them.

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TO CORRESPONDENTS.

"Noncon."—The gentleman to whom his letter was addressed begs us gratefully to acknowledge the receipt of it.

"An Old Deacon" seems to have forgotten that the chairman of the Congregational Union for the ensuing year will be the Rev. Dr. Allon, who is eminently fitted to preside over the Jubilee celebrations, and that he was appointed to that position last May.

*** We avail ourselves of this last opportunity during the present year of gratefully acknowledging the kindness of very many friends in various parts of the country, for their valuable co operation in several ways in making the *Nonconformist and Independent* more widely known among the members of our Free Churches; which efforts promise to yield satisfactory results at the turn of the New Year.

We would respectfully remind such of our Subscribers as have not yet sent a remittance to the Publishers, in response to the notice forwarded, that it would be a *great* convenience if they would forward their annual subscription (one guinea in advance) on or before THURSDAY NEXT, JANUARY 5th, when the First Number of the New Year will appear.

We may add that all Annual Subscribers will this year receive for their guinea paid in advance fifty-three numbers, instead of the ordinary fifty-two—there having been fifty-three Thursdays in 1880.

With the present number we supply a Title Page and Index for the Year's Volume.

CONTENTS OF No. LIII.

		PAGE
LEADING ARTICLES:—		
"The New Year"		1319
Mr. Hannay's Visit to America		1319
Ecclesiastical and Religious Review		1320
Lord Carnarvon and Mr. Bright		1326
"George Eliot"		1327
1880.		1327
CORRESPONDENCE:—		
Congregationalism in Canada		1321
Young Men and Christian Influences		1322
Paris Congregational Church		1321
Notes from New South Wales		1322
LITERATURE:—		
Philip Doddridge		1323
A Poem for the Times		1323
Another Traveller in America		1324
MISCELLANEOUS:—		
Mr. Baldwin Brown on Established Martyrs		1320
Rev. S. Cox on Doubtful Literature		1330
The Death Roll of 1880		1325
Scottish Notes		1330
Wayside Gossip		1329
The Burial Act in the Channel Islands		1325
Village Preachers		1332
Presentation to Mr. Shaw		1332
Epitome of News		1332
Gleanings		1333
News of the Free Churches		1333

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THURSDAY, DECEMBER 30, 1880.

LORD CARNARVON AND MR. BRIGHT.

THE aristocracy are fighting with a wildness which shows that they are fully conscious of the gravity of the struggle which is imminent, and suggests, also, that a panic, approaching almost to despair, has gone far to deprive them of the calmness and self-possession so necessary if the dignity of their order is to be maintained in a crisis almost as difficult as it has had to face for centuries. Feudalism is menaced in a way which is almost without precedent in our history. The landlords have made a desperate effort to concentrate attention upon Ireland, and to persuade the country that resistance to "landlordism" is the prolific parent of anarchy, violence, and outrage; and Mr. PARNELL and his friends have been doing their best to aid their endeavour. Unfortunately for them, however, circumstances are against them. The discontent with the Irish land law has extended into parts where the Land League has little or no influence, and Ulster Conservatism is so far infected by it that the Tory leaders have been made to feel that the "*non possumus*" pronounced by Sir STAFFORD NORTHCOTE will not do, and that it is not safe to perpetrate such very clumsy and doubtful jokes as that by which he sought to laugh the "three F's" out of the field of discussion. What is worse, English farmers have awakened to the injustice and waste of the feudal arrangements which prevail in this country, and are by no means disposed to follow their former chiefs. Lord BEACONSFIELD makes JOB THORNBERRY, the thoughtful farmer's son, whose reading and reflection have led him to the very verge of Radicalism, say: "I should be very sorry to have a lease like any that I have seen. We had one once in our family, and we keep it as a curiosity! It is ten skins long, and more tyrannical nonsense never was engrossed by man." His lordship may fancy that this is a clever caricature of Radical fooling or raving, but it is certain that it represents a mode of thought which has spread very far, and is still spreading among the class who have hitherto been the most steady supporters of Tory principles, and who, under other circumstances, would have been the first to swell the howl of execration against Irish agitators and their followers. The most remarkable feature of the times is, perhaps, the absence of that fierce indignation which the Irish agitation might have been expected to arouse, and which the advocates of the landlords have done their utmost to stimulate. Lord GREY fancies that his feelings of dismay are shared by nine-tenths of the people; but if it be so, the tame acquiescence of this vast majority is the most perplexing difficulty in the situation. We are literally without any indications of the kind, except what we find in the leaders and correspondence of journals whose passionate appeals seem to meet with no response. Even the illustrious company of patriots who made so much show of Tory fervour three years ago, are quiet now, and the "citizen" who forgets that the old dispensation has passed away, and with natural surprise inquires in the columns of the *Times* why there is not a grand indignation meeting at Guildhall, has only his trouble for his pains.

In such a state of public opinion—which to some extent is one of suspended judgment, and, on the part of the great mass of Liberals, is one of confidence in Mr. GLADSTONE, his high sense of right, his freedom from political conventionalism, his political genius—the Lords, who have to stand on the defensive, certainly need to be wary. Arrogant defiance is the last thing which they or their champions should attempt. On whatever other points Liberals may differ, there is general agreement that the attitude of the House of Lords towards Ireland in the last Session has been one chief cause of the success which has attended the agitation. The rejection of Mr. FORSTER'S Bill was bad enough; but even worse as a symptom of feeling was the contemptuous refusal of justice in the throwing out of the two smaller measures in which their Lordships were unwise enough to thwart the reasonable wishes of the Irish people, apparently for no better reason than a wanton display of power. With this feeling abroad Lord CARNARVON could injure only himself and his party by his ill-judged and insolent attack upon Mr. BRIGHT. No one expects his lordship to agree with the great Liberal chief. Their opinions are in as striking contrast as the record of their respective services to the Crown and the nation. By the force of his vigorous intellect, his thrilling eloquence, and his consistent fidelity to the great principles of progress, Mr. BRIGHT has done a work such as few statesmen can rival—certainly not Lord CARNARVON. His lordship's letter, indeed, came at an unfortunate time, just as events were giving us so cruel a reminder of the policy by which he has involved the nation in such difficulties. Of all the representatives of Toryism, therefore, he is the last who should have undertaken at the present juncture to administer a rebuke to Mr. BRIGHT. It is the fact that he, for no reason that appears, but that he is a Tory peer, should have ventured to address such a letter to an illustrious chief of the opposite party, which is to us so surprising. Who is Lord CARNARVON that he should take upon himself to lecture Mr. BRIGHT or any other member of the Cabinet, after the fashion he has adopted in the extraordinary effusion by which he startled the political world last Friday? A NESTOR, especially if he had been a Liberal leader, might, if he felt alarmed at the extreme views of the younger chief of his party, have addressed to their representative a letter of remonstrance. Even he, however, would have found it necessary to write in a style worthy of a responsible politician, if his appeal was to produce any impression. The illogical character of Lord CARNARVON'S attack is so patent as hardly to require comment. Mr. BRIGHT had said that "almost all the greatest crimes in history have been committed, and almost all the greatest calamities in history have been brought upon mankind, by the direct instrumentality of monarchs and statesmen." Lord CARNARVON, in reply, reminds us of the HENRYS and EDWARDS, the ALFRED, the ELIZABETH, and the VICTORIA of our own day, and asks if they "have deserved so ill of the world that they can be classed among the authors of the greatest crimes and calamities." It does not need any great acquaintance with the laws of logic to detect the fallacy of such reasoning as this. Mr. BRIGHT never hinted that all monarchs and statesmen were guilty of great crimes or authors of great calamities. What he did say was that most of the

crimes and calamities of history were traceable back to the action of monarchs and statesmen. Perhaps Lord CARNARVON thinks the two statements are identical, but such confusion is his fault, not Mr. BRIGHT's. No man in England has more firmly upheld the authority and rightful influence of the Crown, and he has done it when he imperilled his own popularity by his courageous display of a loyalty which with him is an intense feeling. But we are not greatly concerned to correct Lord CARNARVON's logic, or revise his versions of history. He is perfectly welcome to indulge his idiosyncracy in both departments. It is his lack of ordinary courtesy, not simply his vehemence in denunciation, but his aristocratic insolence in telling Mr. BRIGHT that he should cease to be a Minister of the Crown in general, and the *de haut en bas* style which he has thought it becoming to adopt to a statesman of Mr. BRIGHT's eminence and experience, which constitutes the most discreditable feature of Lord CARNARVON's letter.

Mr. BRIGHT has answered with a self-restrained dignity worthy of himself. No one who reads the two letters can doubt as to which of the two men bears Nature's patent of nobility, or can hesitate as to which gives best evidence of that statesman-like capacity which the difficulties of our present position so imperatively demand. Passion breathes in every line of Lord CARNARVON's missive, and passion is a very bad guide in the decision of problems such as those which now await solution. If any have been disposed to look to Lord CARNARVON as a future Tory chief, his present effusion must go far to settle his claims. Lord SALISBURY would have been more incisive, more sarcastic, with more of the *Saturday Reviewer*, and less of the angry scold in his utterance, but he could hardly have been more arrogant or more angry. Perhaps his lordship thinks it necessary to atone for the aberration of judgment into which he was betrayed when for the second time he seceded from a Tory Cabinet without weakening its strength. But such manifestations of repentance are seldom wise, and in this case they are eminently inexpedient. Mr. BRIGHT is a better friend of the aristocracy than either the Whig or the Tory peer who has rushed into the lists as their champion. There is unquestionable truth, as well as biting sarcasm in his quiet assertion: "As to the landowners, I have been one of the most prominent of the supporters of a policy so necessary for the country and so wise for them that, had it been obstinately resisted, the great landowners of England and Scotland would have been running for their lives, as some Irish landowners are reported to be doing now." Mr. BRIGHT's principle may be scarcely intelligible to those who were born in the purple, and have been nursed in the traditions of their order, until they have come to believe that the stability of the universe depends on the maintenance of their privileges. His belief is that righteousness is the one solid foundation for any system or institution. This is the principle on which he is acting in judging the puzzling problems of Irish society, and if noble lords would give themselves to a calm examination of that principle and its applications, seeking to supply such modification or correction as may be required, but accepting fair and honest conclusions, they would serve their own cause better than by ill-tempered railing or pessimist predictions.

"GEORGE ELIOT."

THE charm exercised over this generation by the genius of "GEORGE ELIOT" can receive no more striking tribute than the widespread sense of personal loss which fell upon hundreds of thousands at the fatal announcement of last Thursday morning. The fall of a great statesman or a victorious general may be felt as deeply, but the national and corporate mourning caused thereby does not chill every hearth like the loss of an author whose words have been watched for by millions. At sixty years of age genius is often, if not at its ripest, at least full of life mellowed by experience. But "GEORGE ELIOT's" pen is henceforward still. She belongs no more to life, but to immortality. The time is not come to estimate her fully. While the grave is scarcely closed, fulsome exaggeration is as much to be deprecated, and more to be feared, than the carping of narrow judgments or of theological prejudice. Yet, after all, what remains to be weighed and recorded in the calm aftertime concerns not so much this name of "GEORGE ELIOT." For this represents but one side of a large and varied nature. It may be the grandest aspect; it may be the only one that will command attention through the long perspective of centuries. But the writer of works so different as "Middlemarch," the "Spanish Gipsy," and "Theophrastus Such" had a mind which even these varied efforts did not exhaust, and which could not but leave some enigmas to be interpreted by future days. Few or no doubtful questions however are raised by the great works of imagination, the remembrance of which grows so luminous in the darkness of our loss. Whether regarded simply as artistic productions or looked at as the works of a pictorial moralist, the prose fictions of "GEORGE ELIOT" must be reckoned amongst the choicest treasures of the English language.

The fact that the deceased writer was born in SHAKESPEARE's county has betrayed some panegyrists into comparisons which not even the natural enthusiasm of grief can excuse. That "GEORGE ELIOT" had a touch of SHAKESPEARE's comprehensiveness in her "sense of the many-sidedness of existence and of character" is not, indeed, to be denied. But the same remark might be made, perhaps, with even more force of Sir WALTER SCOTT. And the latter being a poet, which in any proper sense of the word "GEORGE ELIOT" was not, his kinship to SHAKESPEARE might at first sight seem nearer; but in truth the comparison is delusive in both cases, for both SCOTT and "GEORGE ELIOT" simply observed the world, whether present or past, and related what they saw; but SHAKESPEARE lived through hundreds of lives, and reproduced his own experience in each. In the case of the former it is, indeed, wonderful that they should have been so widely observant and so keenly sympathetic; but in the case of the supreme dramatist there is the far greater wonder that by the prerogative of imagination he multiplied and transfigured without limit his own personality. Such criticisms, however, would be out of place just now were it not that they remind us of the real charm of "GEORGE ELIOT's" pictures, which is not so much the independent dramatic distinctness or vigour of the characters, but rather their relative and special interest from their reflection of our own lives and associations. Where this interest fails, as it does to a considerable extent in parts of "Daniel Deronda," the story flags, and we follow languidly. But that SHAKESPEARE's power over us depends to a very much less degree on the social interest of the characters, or the possibility of associating them with our own lives, must be evident to any one who asks what it is that fascinates, for instance, in "King Lear." Now, it is no derogation from the fame of the deceased writer to note this difference. It amounts simply to saying that she was a novelist and not a dramatist. But her true claim to our admiration and gratitude lies in her discernment and her pourtrayal of the fine moral issues, the tragic conflicts, the alternatives of meanness and grandeur, that lie beneath the uniform varnish of common-place manners in contemporary life. Whatever may be said about the intellectual power displayed in "Romola," it always seems to us somewhat of a *tour de force*. And certainly it did not touch the common heart like the "Mill on the Floss" or "Middlemarch." In "Adam Bede" we find that village-joiners and dairy-girls and Methodist prophetesses can be be noble, tragically wretched, sublime; and we are made ashamed to remember how we have excused our vulgar selfishness by our humdrum surroundings. In "Silas Marner" the squabbles of a conventicle overwhelm with great darkness a life that the love of a rescued child redeems. In "Felix Holt, the Radical," the real aspirations of lowly life in country places are described, not only in a manner which shows the philanthropic sympathies of the writer, but so as resistlessly to carry away the sympathies of the reader. And all is told so melodiously, so lovingly, with many a light touch of humour—rarely, indeed, comes a flash of lightning, of scorn—that though the world described is sad, yet we are glad to recognise it for our own world, and even rejoice to live in it. That there are sometimes doubtful moral issues raised we shall not dispute. No writer could be true to real life who did not raise them. But as little can we doubt that the whole strain and tendency of "GEORGE ELIOT's" works is in favour of truth, righteousness, purity, and love.

Amongst women of the modern age her fame is supreme and alone. Mrs. BARRETT-BROWNING had, indeed, exalted gifts to which "GEORGE ELIOT" could make no claim. But in many-sidedness of nature, in comprehensiveness of sympathy, in keenness of insight and vividness of pictorial power, the writer whose loss we mourn had, on the whole, no rival amongst women, and very few amongst men. The greatness of her achievements forms an important and most significant fact for the consideration of those who are interested in the question of intellectual or spiritual sex. But it may safely be said that part of her success was owing to feminine gifts, and is therefore so far against the obliteration of all difference between male and female minds. The opening paragraphs of "Middlemarch" could not possibly have been written by a man. Whether, on the other hand, there are defects due also to sex is an enquiry on which we do not desire to enter. In fact, there is no need; for, so far as our present survey is concerned, "GEORGE ELIOT" confined herself to efforts for which female genius is acknowledged to be admirably adapted. And the result of her life's work is an enrichment, not only of English literature, but of our insight into the interest of life.

1880.

To do justice to the varied and important events of 1880 a volume would need to be written. Even a full newspaper sketch would have to be protracted to wearisome length. Within such limits as we can command it is possible only to glance at the general drift of events at home and abroad, and leave them to suggest their own lessons.

In our own political annals it has been a year of momentous importance and of great surprises. When 1880 opened the BEACONSFIELD Administration seemed to be firmly seated in power, though there were not wanting many signs of its declining popularity. Its supporters egregiously underrated the deep impression created by Mr. GLADSTONE's burning eloquence during his Midlothian campaign at the end of 1879, which had the further effect of marking out the right hon. gentleman as the only possible leader of the Liberal party. The Government opened the Session in February in a spirit of easy confidence, inspired by dependence on metropolitan opinion as the voice of the nation. Though the Parliament was necessarily drawing to its close, the Ministerial programme was almost ostentatiously meagre, and those who created it appeared to expect a quiet time. The relief of Irish distress and measures of legal reform were its main features, and before long came the Water Bill *fiasco*. The elections for Liverpool and Southwark which, though not really symptomatic of the state of public feeling, were triumphantly carried by the Conservatives, deceived HER MAJESTY'S Ministers, who must also have foreseen the peril of being ultimately wrecked on the Irish difficulty. Lord BEACONSFIELD, bereft of his wonted sagacity, decided on a sudden dissolution, and before the end of March his offensive manifesto, in the shape of a mysterious letter to the LORD-LIEUTENANT of IRELAND, announced the dissolution of Parliament. It was soon found that Mr. GLADSTONE's crusade against Lord BEACONSFIELD's policy of adventure and unscrupulous Imperialism had done its work, and the friends of progress were not less pleased to discover that the Jingoism which had for some time ruled the national councils was but a passing phase, than that Liberal principles were once more in the ascendant. So complete was the collapse of BEACONSFIELD Toryism that Mr. GLADSTONE's return to power as Prime Minister had become inevitable.

When the elections were completed, and the counties had signally ratified the decision of the borough constituencies, it was found that the great Liberal party had a majority of some fifty members in the new Parliament over the Conservatives and Home Rulers combined—the proportions being, in round numbers, Liberals, 350; Conservatives, 240; Home Rulers, 60. Thus backed up, Mr. GLADSTONE was able to form an Administration strong in all the necessary elements of official experience, popularity, and ability, while the advanced Liberals were represented in the new Cabinet by Mr. CHAMBERLAIN as well as Mr. BRIGHT, and the peculiarly trying post of Chief Secretary for Ireland was loyally accepted by Mr. W. E. FORSTER, who might have justly claimed a less onerous and more distinguished office. In the opening Session of the new Parliament Ministers laboured under peculiar disadvantages. Having a new Budget to pass, they might have elected to defer serious legislation till the following year, on the ground that after the necessary preliminaries had been got through barely two months remained for actual work. This, however, was in accordance neither with Mr. GLADSTONE's views nor with popular expectation. The programme submitted to Parliament was as thoroughgoing as was expected; but from the outset a vindictive section of the Opposition resolved to use every device for spoiling it, even to the extent of borrowing the obstructive tactics of the Home Rulers. Unfortunately the course of events greatly helped them. It is humiliating to remember the passions aroused, the blunders made, and the time wasted, over the BRADLAUGH incident. In the case of the Irish Compensation for Disturbance Bill, the antagonism of the landowners in both Houses was aroused, and though, after protracted debates, it was at length carried in the Commons, the Lords threw it out by the large majority of 282 to 57, in spite of Mr. GLADSTONE's warning that the rejection of the measure would bring Ireland within "a measurable distance of civil war"—a prediction which has since been only too fully realised. But already August had arrived, and the promises of the Speech from the Throne remained unfulfilled, to the intense delight of the Tory obstructives, who were exulting in the prospect of a barren Session. How they adopted

the most ingenious expedients for wasting time, and were more or less assisted by the Parnellites—who, for different reasons, had the same object in view—will be fresh in recollection. But they had to deal with a determined Government, that had no superstition about the 12th of August. Week after week the Session was prolonged, the Liberal majority courageously holding together, and when Parliament was prorogued in the first week of September, the Government were able to point to a settlement of the Burials difficulty, which had disturbed the Legislature for twenty years past; the passing of the Ground Game Bill, a welcome protection to the tenant farmers of England; the substitution of a beer duty for the obnoxious malt tax; and the adoption of the Employers' Liability Bill. Thus in a short and broken Session Ministers had contrived to do justice to three important sections of the community—the Nonconformists, the occupiers of the soil, and the industrial classes.

When the protracted Session came to an end, there was little repose for HER MAJESTY'S advisers. In prospect of an abundant harvest, acute distress in Ireland almost disappeared. But Mr. PARNELL and his Parliamentary colleagues, who had lost no opportunity of thwarting a favourable Government in the House of Commons, now reorganised the Irish Land League on a new basis, and proceeded to hold a series of anti-rent demonstrations. Their inflammatory speeches found a congenial soil among rack-rented farmers deprived of legitimate protection against landlord exactions by the fiat of the House of Lords, and among a peasantry whose misery and discontent are perennial. Requests for a reduction of rents soon grew into a demand for GRIFFITH'S valuation—a purely arbitrary scale inapplicable to present circumstances. All who enforced distraints, or replaced evicted tenants, or paid their customary rents, were denounced. A succession of outrages followed. Though the actual agrarian murders have not been numerous, they have furnished striking evidence of the spirit of lawlessness that has grown up. Disregarding the clamour of the landlord interest, the Government declined to summon Parliament to adopt coercive measures, but resolved to prosecute the leaders of the Land League for conspiracy. This policy, which has taken a tangible form in the State trials now commenced in the Dublin Court of Queen's Bench, did not perceptibly intimidate the Land Leaguers. Week by week the movement has extended, and has developed into a gigantic strike against the present scale of rents in Ireland, with a ramified system of coercion against all who refuse to accept the decisions of the League, and into threats of violence as a means of replenishing its funds. The effective but intangible weapon of ostracism tried in the case of Mr. BOYCOTT, whom a little army protected but could not prevent being starved out in a remote part of Mayo, has been put in force throughout the disturbed districts, and the League has established an *imperium in imperio*. Ireland is now garrisoned with a force of 30,000 men, perfectly adequate, in spite of American-Irish firebrands, to avert any general outbreak, but unable to cope with the passive resistance and secret organisation of a population suffering under an unfair and grinding land system. That the necessity of thorough-going reform is imperative, Conservatives as well as Liberals now admit. Remedial measures will be submitted to Parliament when it meets on the 6th of January, and at the same time the Government will, it is understood, ask such additional powers as may be necessary to put down the reign of terror in Ireland, and give adequate protection to life and property. It may be safely assumed that neither the policy of concession nor of repression will be ratified by the Legislature without obstinate resistance.

When the year opened the long-continued excitement which the Eastern policy of the late Government aroused had, to a great extent, calmed down. As in Ireland, so in South-Eastern Europe, the new Government succeeded to an inheritance of unsettled questions, typified by Sir H. LAYARD'S parting declaration on leaving Constantinople, that coercion could alone extort from the Porte a removal of intolerable abuses. The keynote of Lord GRANVILLE'S foreign policy was the concerted action of Europe as a means of carrying out the Treaty of Berlin, in preference to British isolation arising from morbid distrust of Russian designs. In pursuance of this formula, a Conference was held at Berlin at which a definite frontier between Turkey and Greece was marked out, and this large cession of Turkish territory to the Hellenic Government, which the visit of King GEORGE to the several Courts greatly facilitated, was recommended for acceptance, though no means were devised for enforcing it. Thus the European Concert was inaugurated. A more decisive test of the possibility of the combined action of the Powers was furnished by the Montenegrin frontier difficulty, which provision of the Berlin Treaty the Porte had persistently evaded. Several plans had been in turn put aside as impracticable, owing to the active opposition of the Albanians, whom the Porte used as a catspaw. The last of these proposals was the cession to Montenegro of Dulcigno and the adjacent districts. Under the auspices of England, a naval demonstration was organised, and an international fleet was sent to Ragusa, and placed under the command of Vice-Admiral BEAUCHAMP. This threat did not, however, move the SULTAN, who confidently relied upon the defection of one or more of the Powers. While Lord SALISBURY and our Tory journals were exulting over this naval *fiasco*, our FOREIGN MINISTER was patiently securing the co-operation of the Powers in a scheme for laying an embargo on the customs duties of Smyrna. The possibility of a considerable portion of his revenue being stopped, brought the SULTAN to his knees. He unreservedly promised that Dulcigno should be surrendered. DERVISH PASHA was sent to Scutari to carry out the mandate, and found he had to reckon with Albanian obstinacy. After protracted delays, these warlike tribes were out-manœuvred by that skilful general, and in November, not without a collision between the Turks and Albanians, DERVISH got military possession of the ceded territory, and transferred it to Montenegro. There being no prospect of further naval demonstrations, owing mainly to the vacillation of France, the international fleet dispersed. The next difficulty to be faced was the Greek frontier question, which the menacing attitude of the Hellenic people would not allow to be indefinitely adjourned. Various schemes of arrangement, short of the combined coercion of Turkey, have been discussed—the latest being the arbitration of the Powers. The stake being a great one, Turkey tenacious of her territory, and Greece resolutely adhering to claims which the Berlin Conference has formally endorsed, the action of diplomacy is likely to be slow. Neither of the interested parties have thus far shown any disposition to bind itself to accept as final the award of the Powers; but inasmuch as the European Cabinets are resolved to prevent a war between Turkey and Greece, and to maintain the concert which has been preserved since the summer, some *modus vivendi* will doubtless be found and accepted. The Porte will have to yield more territory than it has offered, and Greece to accept less than European statesmen have recommended.

Another troublesome legacy of the late Government to their successors was the Afghan *embroglio*. Early in the year General ROBERTS, after having routed the tribes, had obtained a firm military hold in Cabul, while Candahar was in our secure possession. Soon after a force was sent against Ghuzni, which, after a sanguinary conflict outside its walls, surrendered to Sir DONALD STEWART, to be shortly after evacuated. Even the BEACONSFIELD Cabinet and Lord LYTTON, the Indian Viceroy, had come to recognise the hopeless nature of their Afghan enterprise, by opening negotiations with ABDUR RAHMAN, which were followed up by Mr. GLADSTONE'S Government; the result being that in July that chief was installed as Ameer of Cabul, and the British forces occupying the capital were withdrawn to the Indian frontier. The retention of Candahar, though its formal annexation was repudiated by Lord HARTINGTON, led to a great military disaster. The story of AYOUB KHAN'S advance from Herat, of the blundering which brought about the destruction of one half of General BURROWS' small force at Maiwand; of the siege of Candahar by the victorious Afghan chief; of the wonderful march of General ROBERTS with a relieving army from Cabul to Candahar; and of the relief of Candahar and the utter rout of AYOUB KHAN, will be fresh in our readers' recollection. Little is known of ABDUR RAHMAN'S position at Cabul, and that little is not favourable to the permanence of his rule. Whether he could securely hold Candahar, if ceded to him, is doubtful; but it is understood that that province is to be evacuated as soon as practicable, and the Afghans left to their own devices. Then one of the most humiliating chapters in the history of our Empire in India will be closed, with the probability that the country we recklessly invaded will be consigned to intensified anarchy, and the certainty that we have expended from twenty to thirty millions of treasure and thousands of lives without any tangible result.

The year closes with two serious wars—both commenced within the last six months—in our South African colonies, the length and issue of which it is impossible to foresee. Each is the indirect result of the fatal policy of Sir BARTLE FRERE, whom the Home Government culpably allowed to remain at the Cape after the campaign in Zululand had been brought to a close—a policy which was distinctly condemned by Sir GARNET WOLSELEY, before he left South Africa. Against the remonstrances of the Colonial Office, the Cape Government resolved on carrying out the disarmament of the Basutos. As was expected, the demand was resisted; the various tribes over a vast region of territory have revolted; and the Cape colonists are making tremendous efforts, with comparatively scanty numbers, to cope with the rebellion which is gradually widening, and which, perhaps too confidently, they hope to suppress without Imperial aid. For the present the colonial troops only hold the ground on which they stand in this illimitable region, where they are outnumbered in the proportion of six to one. While this unprovoked, desultory, and costly war is proceeding, the Boers in the far north have, as they threatened, broke loose. Their demand for separation, which might perhaps have been met in a spirit of compromise, has been followed by open war, and what looks like a treacherous massacre of British troops that almost precludes a pacific arrangement, and has led to the hasty despatch of reinforcements to South Africa. The Dutch farmers of the Transvaal passionately love independence. To subdue them will be an enterprise as costly as it will be unjust, and it will be difficult to hold their territory as a conquered dependency. Mr. ROEBUCK'S "manifest destiny" theory has been carried out in South Africa by Sir BARTLE FRERE against the will of the British people, and we see the practical outcome in the conflagrations he has kindled.

A couple of paragraphs must suffice to indicate the general drift of events during the year on the continent of Europe. The French Republic has been gradually consolidated, owing less to the good management of its successive rulers than to the weakness and rivalries of the Monarchical factions, and the remarkable prosperity of the country. The Ministry of M. DE FREYCINET, which came in with the new year, was more advanced in its views and measures than that of M. WADDINGTON, and the Cabinet of M. JULES FERRY went a step further. During these two Administrations some Radical measures have been passed or put in force—a complete amnesty at the discretion of the Government; the expulsion first ef the Jesuits, and afterwards of the unauthorised religious orders, which created much clerical excitement; a Bill for purely secular education, and another giving the Government power during twelve months to remove magistrates. All this time M. GAMBETTA, the President of the Chamber of Deputies, has given the direction to the national policy. He brought about the overthrow of M. DE FREYCINET, and will probably be prepared to accept the responsibilities of office should the general election next year return a more reliable Chamber. The Clerical party, even by the occasional aid of the Senate, have been unable to preserve their monopolies, and have excited only a limited public sympathy in posing as the victims of persecution. Evidently the great mass of the middle and upper section of the working classes in France distrust the Papacy, desire no organic changes, and adhere to a pacific foreign policy.

Time and space fail us to expatiate on the conspiracies and outrages of the wild revolutionists of Russia, which culminated in the catastrophe at the Winter Palace, and induced the CZAR to delegate for a time absolute power to General LORIS MELIKOFF. That sagacious Armenian statesmen, by a mixture of firmness, skill, and clemency, broke up the nucleus of the Nihilist secret organisation, and hunted down the chief conspirators, and has since been able somewhat to relax the rigour of bureaucratic despotism, and still later to mitigate the distress incident to a bad harvest by removing the duty on salt. Life has latterly been tolerable to the Emperor ALEXANDER, though early in the year he lost his Imperial partner. One good effect of the political changes in England has been the loyal adherence of Russia to the European Concert. In Germany the supremacy of Prince BISMARCK has been paramount and uncontested. He has persuaded the Parliament to put in force his Protectionist theories to the injury of industrial enterprise and commerce; has coquetted with the Centre party without effecting a compromise with the Vatican; has obtained a large increase of the army, which presses upon the vital resources of the Empire; has carried out his repressive policy against the Socialists without marked results; and has stood complacently aside while the discreditable anti-Jewish crusade has been vigorously prosecuted. The prominent feature of the internal history of the Austrian Empire has been a struggle between the Autonomists and Constitutionalists, which has not not yet terminated; that of Italy, the maintenance in power of the CAIROLI Cabinet, which has suffered little from the GARIBALDI episode at Genoa, and has successfully resisted all adverse political coalitions in Parliament. Spain has rejoiced in the birth of a daughter to King ALPHONSO, but the long continued rule of Senor CANOVAS as Prime Minister has abridged the liberties of the people. Belgium has been celebrating this year with prolonged festivities the Jubilee of its foundation as an

independent State, and its Liberal rulers have waged successful war with the Vatican in school and Parliament. Not without reason has LEO XIII. lately indulged in a wail of lamentation at the decline of Church influence throughout Europe.

On this day week, January 6th, Parliament will assemble, a month before the usual time, under circumstances of rare interest. The state of Ireland will, of course, be the great topic of the Speech from the Throne and the addresses delivered in both Houses. We have yet to learn whether HER MAJESTY'S Ministers will give precedence to their Irish Land Bill, or to a measure for dealing more effectually with lawlessness and outrages in Ireland; but Mr. GLADSTONE, in reply to a memorial from upwards of 700 magistrates in that country, has given the assurance that the attention of Parliament will be forthwith called to the latter subject. That the Session will be a stormy one may be taken for granted. At the meeting of Home Rule Members held in Dublin on Monday—at which, however, none were present but the PARNELL contingent—it was unanimously decided that, whatever might be the nature of the land reforms proposed by the Government, coercion in any form should be obstructed to the last, even if it brought about the overthrow of "a friendly Government." The course which will be taken by the regular Opposition will hardly be decided before the Ministerial programme has been announced. But that it will be bitterly hostile to the attitude of the Cabinet in respect to the Irish events of the last three months may be taken for granted, whether it takes the form of an insidious amendment to the Address in the House of Commons—which is unlikely—or a direct vote of censure in the Upper House—which is likely, and which their lordships might pass without affecting the stability of the Government. There is, however, no reason to believe that the great majority which was returned at the General Election to support Mr. GLADSTONE will fail him at this crisis.

Meanwhile the Irish State trials have commenced in Dublin. On Tuesday, Messrs. PARNELL, SEXTON, T. D. SULLIVAN, DILLON, BIGGAR, members of Parliament, and ten other members of the Irish Land League, were in attendance in the Queen's Bench Division of the High Court of Justice to answer to the charges preferred against them. Apart from the cheers that greeted the traversers as they walked in a body through the streets, there was a wonderful lack of public excitement. The judges in attendance were Lord Chief Justice MAY, Mr. Justice FITZGERALD, and Mr. Justice BARRY; but the President, in the course of an opening speech, announced that, in consequence of a misapprehension that had arisen as to his remarks when a motion for the postponement of the trials recently came before the Court, he thought the due administration of justice would be best promoted by his not taking part in the case; and Chief Justice MAY then withdrew. Some expectation was indulged that a jury would not be made up—many of those summoned having preferred to pay the fine for non-attendance. But this difficulty was at length surmounted, and eight Roman Catholics and four Protestants—a Friend being included in the latter—will have to decide the issue. The traversers having been formally indicted for conspiracy, Mr. LAW, Q.C., the Attorney-General, opened the case for the Crown, and gave an elaborate history of the action taken by the Land League, of the principles on which it was formed, the subversive views advocated by its leaders, and the system of terrorism it had established. Yesterday, Mr. LAW resumed his address, which was delivered before a comparatively small audience, and was not expected to conclude his arguments before to-day. The traversers are well represented by counsel, and amply supplied with funds, £14,000 having, it is stated, been subscribed for their defence. But no considerable excitement is expected in the Court of Queen's Bench until the pleadings are opened on their behalf.

While these trials are going on, the agitation and public demonstrations of the League have not abated, even throughout the Christmas week. During the last two days we have had records of attempts to murder three offending ladies in different parts of the country; two clergymen, one of whom, Canon FLEMING, County Galway, who narrowly escaped the assassins bullet; and of a number of policemen. Midnight outrages—such as incendiarism, the ill-treatment of tenants who have paid their rent, or neglected to join the League—have also been rife, and the cases of Boycotting have been very numerous. In some instances local Land Leagues sit as tribunals to award punishment or exonerate offenders, as the case may be. When they refuse to attend, sentence is pronounced and executed. The magistrates of Clare have sent a memorial to the Irish Executive stating their entire inability to put the law in force in that county owing to their inability to arrest offenders, or procure evidence against them, and the 700 magistrates who sent the address to Mr. GLADSTONE allege that "the state of lawlessness and intimidation at present existing in this country is such that the law is utterly unable to cope with it, and urgently demands the immediate attention of HER MAJESTY'S Government." The despatch of troops to Ireland—Infantry, Cavalry, and Engineers—has at length ceased. A force of no less than 25,000 men is now distributed over the country, and the effect of their presence in some districts is beginning to be felt in the cessation of outrages.

The news from South Africa is discouraging. The war in Basutoland drags on, and taxes to the utmost the resources of the Cape Colony, which is still unwilling to accept the terms on which Imperial assistance might be rendered. In the Transvaal there has been a serious collision and bloodshed. Though the attack which resulted in the loss of some thirty soldiers of the 94th Regiment is disapproved by the leaders of the rebellion, the Boers are bent on conquering their independence, and for the present the chances are in their favour. The garrison at Pretoria is isolated at a distance of 200 miles from the Natal frontier, and Utrecht has been seized by them, though an attack upon Potschefstroom has been repulsed with considerable loss. Troops are being hastily despatched from the Cape and Natal, and large reinforcements from England are ordered. But it is a "far cry" to the Transvaal, and we have to deal not with "a few agitators," but with a united people of sturdy farmers. "One is at a loss to know," says Dr. W. H. RUSSELL, who knows the country well, "why it should have been taken for granted that a race so dogged, so calm, and so patient should have been judged quite incapable of action, seeing that their records show of what wonderful tenacity of purpose their ancestors were possessed. It is deplorable, if the Government were determined to keep the Transvaal by force and at all hazards, and to govern it by martial law, that they did not maintain such a force there as would have convinced the Boers of the hopelessness of armed resistance."

WAYSIDE GOSSIP.

BARRING weather variations—which however make a great difference—one Christmas season is very much like another. In 1878 it was wintry, and in 1879, true to a twelvemonth's disagreeable traditions, it was foggy. This year two bright warm days, Christmas-day and Sunday, were succeeded by a dripping and dismal Bank Holiday. Once more the profuse coloured designs of winter scenes set in frost and snow, which are the chief features of the Christmas numbers of the illustrated papers, issued a fortnight in advance, have turned out to be an illusion, except in Scotland, where a snowstorm "of exceptional severity," which commenced on Christmas-eve and lasted till Sunday morning, brought railway traffic for a time to a complete standstill, and almost buried several trains in snow wreaths in the Highland districts. Not a few travellers in the far north must have failed to reach their homes on Christmas-day, and the delay of many a heavy goods train, we fear, affected the Christmas festivities in that inhospitable region.

Monday's holiday in London was of a kind that suits the interests of the publicans, whose allurements were next morning reflected in the charges for drunkenness at the several police-courts. The various exhibitions had, however, their fair share of visitors, including the Crystal Palace and Alexandra Palace—the latter re-opened for a brief term prior to its absolute sale. At night all the theatres—and they have been quite doubled within the last ten years—are stated to have been crowded, and at most of them the Christmas pantomime is the chief attraction. Country excursions for pleasure were not to be thought of on Monday, though we could tell of adventurous people who took, if they did not enjoy, long walks beneath dripping umbrellas.

No class of employés have this year better earned their right to the customary Christmas box than the belated postmen. To them the enormous growth of the Christmas card system is a serious matter. In some places, such as Liverpool, the ordinary postman's bag was useless, and hand trucks were put in requisition in the chief thoroughfares, and the clearing of the overflowing pillar letter-boxes was a sight that attracted numerous passers by. The now universal practice of sending out these gaudy trifles to convey the friendly greetings of the season has many obvious conveniencies, and vastly swells the revenue of the Post Office. The best proof that it supplies a need is its popularity in Scotland, where these "season-tickets" are as much in vogue as they are south of the Tweed, and where also the observance of Christmas has become assimilated to the English fashion, except in the matter of Church-going. The drawback to the card system is the serious dislocation of the postal machinery at a time when the deliveries of letters are few. Probably the urgent request of the authorities at St. Martins-le-Grand that the avalanche of coloured missives should begin to descend on the day before Christmas-day was conscientiously complied with—for on the 24th postmen were everywhere to be seen staggering under their burdens. But until Tuesday it was a chance whether people, in London at least, got their customary correspondence, however urgent. This may have been desirable in the case of business people who deny themselves needful rest, but it is apt to throw newspaper arrangements out of gear. We are not yet out of the wood. The ingenuity of Messrs. Marcus Ward and their congeners, whose name is now legion, has devised New Year's card greetings, and on Saturday next our over-worked postal messengers will have to renew the experience of Christmas day.

One of our greatest—if not the foremost—of our writers of fiction, whose name is a household word wherever the English language is spoken, passed out of life three days before that annual festival. Elsewhere we have endeavoured to form an estimate of the literary and moral characteristics of the works of "George Eliot" (latterly known as Mrs. Cross). For many years under that pseudonym, Miss Evans preserved her incognito. As far back as 1850 she distinguished herself as the translator from the German of several religious and philosophical works, and it was eight years later that she made her first essay as a novelist in "Scenes of Clerical Life," which first appeared in *Blackwood's Magazine*. Her success was unequivocal. When "Adam Bede" appeared in 1859, a curious claim was put in for the authorship of this popular work of art on behalf of a native of Nuneaton, near which Warwickshire town "George Eliot" was born and bred, and the local features of which are pourtrayed in several of her productions. The real author publicly protested against this rash attempt to appropriate her laurels, and before the appearance of "The Mill on the Floss," Miss Evans' relation to these great literary works was an "open secret." We need not give here, what has already appeared in the daily papers, a list of those marvellous literary productions which closed with the learned and philosophical novel of "Daniel Deronda," in 1876, and the curious essay entitled "Theophrastus Such," which came out last year. But the highly-gifted lady, whose mortal remains were yesterday interred in Highgate Cemetery amid such manifest tokens of wide-spread regret, was to the last hardly known as a personality to the generality even of her English readers. To most people the slight sketch given the other day in the *Daily News* by a friend of twelve years' standing, will be an interesting revelation. The future readers of her great novels, which are clearly destined to live, will peruse them with all the more interest in consequence of the light thus thrown upon a career which may perhaps never be sketched in a biographical form. We may be excused for quoting a sentence or two from this slight but suggestive monogram:—

George Eliot's personality was fully as great and as remarkable as her books. In every line of her face there was power, and about the jaw and mouth a prodigious massiveness, which might well have inspired awe, had it not been tempered by the most gracious smile which ever lighted up human features, and was ever ready to convert what otherwise might have been terror into fascination. Whatever George Eliot's religious opinions may have been—and it may, perhaps, surprise those who did not know her intimately to learn that the "De imitatione Christi" was one of her favourite books, found by the writer lying on her table by her empty chair after her death—she possessed, to a marvellous degree, the Divine gift of charity, and of attracting moral outcasts to herself, whose devils she cast out, if I may be permitted the expression, by shutting her eyes to their existence. In her presence you felt wrapped round by an all-embracing atmosphere of sympathy and readiness to make the least of all your shortcomings, and the most of any good which might be in you. But great as was her personality, she shrank with horror from intruding it upon you, and, in general society, her exquisitely melodious voice was, unhappily for the outside circle, too seldom raised beyond the pitch of something not much above a whisper. Of the rich vein of humour which runs through George Eliot's works there was comparatively little trace in her conversation, which seldom descended from the grave to the gay. An extraordinary delicacy pervaded her whole being. She seemed to live upon air, and the rest of her body was as light and fragile as her countenance and intellect were massive

Mrs. Cross is not the only distinguished person whose loss has, during the past week, awakened public sympathy. The death of Mr. Mechi is a peculiarly touching event. Forty years ago his reputation as a business man, and as the head of the well-known cutlery establishment in Leadenhall-street, which produced the celebrated "magic razor strop," enabled him to amass a fortune, which almost disappeared with the crash of a London bank in which it was invested, and the claims of whose creditors he honourably met. Little discouraged, Alderman Mechi, while still carrying on his cutlery concern, embarked in agriculture, and with so much success and scientific resource that his model farm at Tiptree Farm, its deep drainage, and other model appliances, then little countenanced, became a matter of public interest. Every year, about harvest-time, hundreds of farmers flocked to this small Essex estate to learn a lesson of agricultural economy from a London tradesman, and inspect his balance-sheet. By his farming enterprise, though it required a liberal outlay, Mr. Mechi lost nothing until the last three adverse seasons. But, alas! his London shop could not, as he said, make head against the rivalry of the co-operative stores; and a week or two since, the public learned with much concern that, at the age of seventy-eight, ruin stared him in the face. Hardly was the initiative taken by sympathising friends to raise a fund that should smooth Mr. Mechi's last days, than the announcement of his decease appeared. It is not easy to estimate the stimulus given to scientific agriculture by his persistent example and teachings when such expedients were almost derided, and it is too easy to calculate the weight of that final blow which crushed the infirm old man when he was verging upon fourscore years of age.

In connection with the recent election of Sir Theodore Martin as Lord Rector of St. Andrew's University, it was freely averred that the biographer of the Prince Consort had been only the mouthpiece of the Queen. In a letter to a Melbourne paper, replying to its criticisms, Sir Theodore denies the insinuation. "Nothing in the five volumes," he says, "but what appears with distinct marks of quotation, from either letters or diary, was written by the Queen, who left Sir Theodore Martin entire freedom from first to last in the

treatment of his subject, and only saw the passages referred to for the first time after they were printed." He also maintains that all he has said as to the excellent and blameless character of the Prince was not written in the spirit of adulation, but was based upon "profound conviction," and derived from materials "too voluminous and too private to be placed before the world," and that he had no motive in preparing his biography but to tell the plain, unvarnished story of a "life which had been misunderstood and much undervalued."

Among the noteworthy articles in the January number of *Day of Rest* is the first of a series of papers by Mr. Alexander Strahan, entitled "Twenty Years of a Publisher's Life," which promises to be gossipy, and will, apparently, require delicate handling. In this number Mr. Strahan describes his pleasant personal relations with Dr. Norman M'Leod, who gave to *Good Words* its world-wide reputation. Much of the information relates to that magazine while it was published by Mr. Strahan, and the letters quoted exhibit the Doctor as a cordial friend, a humorous correspondent, and a jovial companion. When Mr. Strahan's connection with *Good Words* was about to cease Dr. M'Leod wrote to him in his hearty, sympathetic way, and bore this honourable testimony to the nature of their relations with each other:—

Let me say but this to thee and to every man who seeks a reason for the faith that is in me towards thee, that we have been closely connected for more than ten years, not by business only, but by the closer ties of a loyal brotherhood; that as business men our ways have been such as are not common upon 'Change or in Paternoster-row, for we never had a bargain; that I don't believe I ever gave you even a receipt for money received, but we had unhesitating confidence in each other's honour and friendship, which were our real bonds of union. These exist stronger, if possible, than ever, and will never, I am persuaded, cease but with life. When I cease to trust you and regard you as a man of highest honour, noble generosity, and unselfishness, I shall cease to trust all men, myself included. I have ever admired your wonderful talent and insight as to books and the specialities of writers, your extraordinary powers of selection and of publishing, so that I felt and feel that you have the gift of a great publisher.

In the spirit of the letter from which we quote Dr. M'Leod gave his valued aid and counsel to Mr. Strahan when he was starting the *Contemporary Review*, *Good Words for the Young*, and other serial publications.

SCOTTISH NOTES.

[FROM OUR CORRESPONDENT.]

WE may hope that the claims of Scotland will not be overlooked when the time comes for a redistribution of seats. Our Home Secretary—the Lord-Advocate—has been looking into the subject, and has publicly announced that in his opinion we ought to have at least sixteen more Members of Parliament. Nor has he been satisfied with saying how many we ought to have in all. He has been at the pains to go minutely into the question of the standing of the constituencies, and has shown specifically where the new men ought to be located. His scheme of distribution is recognised as being a very reasonable one.

This reform, however, is one which must loom for some time yet in the distance. There are many things which will have to be done before the enlargement of the House of Commons can be agreed upon. But there is another matter which Parliament is pretty sure to hear about ere many weeks have passed—viz., the Disestablishment of the Scottish Church. The Liberationists on this side of the Border have come to the conclusion to bring the point under the notice of the Legislature during the Session which is about to begin, and although nothing practical can be at once accomplished, some good is certain to be done by showing how the land lies. A debate and a division will serve the purpose of a reconnaissance in force, and will reveal to some extent the numbers and the tactics of the enemy.

It is interesting to notice the alarm which this move is causing in Establishment circles here. A belief prevails in them that time is in favour of the State Church. "Give us ten years more," is a common boast, "and we shall be able to defy you." They dread, therefore, any premature commencement of the agitation, and they very fully accuse of bad faith those who refuse to be bound by *their* interpretation of Mr. Gladstone's Midlothian speeches. What *they* understand by these speeches is that Disestablishment is never to be mentioned in the present Parliament. What *we* understand by them is that the Scottish people are to be directly consulted before the Establishment receives its *coup de grace*. The two views are considerably different, and the objections to stirring the question in any form come ill from men who in the late election never hesitated to play the anti-Disestablishment card when it suited their purpose to do so.

I suppose any notice on this subject will come most naturally from Mr. Dick Peddie, who is chairman of the Scottish branch of the Liberation Society. But there is no lack of men by whom the duty could be well performed, and there is peculiar encouragement to move at present in the condition of the Church of England. The remarkable letters from different clergymen which appeared in last week's *Guardian* have been reproduced in the Edinburgh newspapers, and are interpreted as holding out a hope that the Scottish movement may receive help in unexpected quarters from English representatives.

The Establishment, as I have said, believes itself to be growing in strength; and so far I do not think it is mistaken. Various forces are working in its favour,—as, for example, the worldliness which disinclines people to pay for their religion, and the relaxation of faith which seeks naturally where restraints are fewest. But on the other hand, what is hastily accepted as a sign of growing strength seems far from unlikely to prove a means of destruction. We must, as a nation, become a good deal more stupid than we are before we consent to Dean Stanley's ideal State Church, in which men are to be paid out of the rates for professing their own opinions. If there is not a FAITH which the country accepts as Divine, we shall certainly not go on peacefully paying for individual fancies; and some of our Scottish clergy are forgetting this. A determined effort is being made to get the lay-helpers relieved from the obligation to sign the Confession of Faith as a condition of office. But under cover of this, a much larger question has been raised—viz., the abolition of all creeds, and on this subject there was some wild talking lately in the Presbytery of Forfar. One minister, who condescends on certain well-known conditions still to accept his support from the public funds, intimated in the plainest way that there was a painful antagonism between his "traditional" and his "living" belief; while another proposed to set aside the present doctrinal constitution of the Church, and to substitute for it "the records of Christianity contained *in the first three Gospels*, and in the books of the New Testament accepted as canonical." An internal agitation like this may possibly result in an immediate access of members to the communion, for the widening of the door will be taken advantage of by some; but one can see also with half an eye that more serious consequences may follow. The existing union between Church and State is based on a distinct concordat; and if this concordat is to be either actually or virtually set aside, the common-sense of the nation will insist on a deliberate revision of its terms. I am not at all sure, then, that the broadening of the basis of the Establishment and the temporary success of the arrangement promise the lengthening out of its lease of life.

The St. Giles' Lectures, which I mentioned in my last, are now going on. They have not touched yet, however, on any burning questions, and they have been listened to with indifference. But the lecturers will shortly be called on to discuss the grounds on which so many secessions have taken place from the Church of Scotland, and it will be interesting to hear what such men as Flint and Tulloch have to say upon these points. The awkward thing for them is that so many of the strongholds of Moderatism have been completely abandoned. Dr. Cook and his friends showed themselves willing to split the Church in twain rather than concede to a majority in a congregation the right to *veto* an unacceptable preacher. But since Dr. Cook's lay patronage itself has been abolished, and each congregation is permitted to choose its own minister freely. The concession came too late. The disruption had in the meantime occurred. But here is the difficulty. The St. Giles' Lecturers will either have to insist that Dr. Cook fought for a great principle, or committed a grave mistake. If they take the former view, they will have to condemn the present constitution of the Establishment. If the latter, they will have to disclaim all sympathy with the policy which led to the catastrophe of 1843.

Professor Smith is to deliver a couple of lectures next week for "*The Philosophical*" on "The Spirit of Hebrew Poetry." In anticipation of large audiences, the Music Hall has been engaged, a place capable of holding 2,000 people. The Professor is also engaged to give a course of twelve lectures on cognate subjects in Edinburgh and Glasgow during the current winter. It is plain that he has suffered nothing from the action of the Commission in suspending him from his chair for the present session. He is riding on the top of the wave, the most notorious man in Scotland. The real victim of the unhappy suppression of his article is *his Church*, which he has brought to the verge of another disruption. Very silly it may seem to you, but you cannot prevent men from taking different and keen views of things, and, rightly or wrongly, it is the fact that at this moment the Free Church is fatally divided—one section, composed mainly of the younger men, being prepared to run any risks for the retention of Professor Smith; another section, which includes almost all the men who have been known to the public as engaged in the Church's work, being as profoundly convinced that if the new wine of the *Encyclopædia* be deliberately admitted, the old bottles will certainly burst.

How the whole thing will end, is a question to which it would be very difficult to suggest an answer. That the Professor has the popular breeze on his side is manifest, but Scottish ecclesiastics are not much given to be affected by blasts outside, and the division which took place a fortnight ago in the Presbytery of Glasgow, seems to indicate that he has not the hold on the Church Courts which he has on the populace. By a majority of 96 to 54, that Presbytery declared, in effect, that there was no cause to find fault with the Commission for the conclusion to which it came.

Our poet-minister, Dr. Walter Smith, and Dr. Lees, of St. Giles, were the only Presbyterians who, on Christmas-day, followed the example of the Episcopal and Roman Catholic clergy in Edinburgh, in having full service in their Churches. But there is the thin edge of the wedge, and by-and-by Christmas will be as much of a festival on the North as it is on the South side of the Tweed. Another straw showing the drift in the same direction appears at Broughty Ferry, a suburb of Dundee, where instrumental music has been introduced into a Free Church. This is the first thing of the kind that has taken place. There are organs in Established and United Presbyterian Churches, but none in any Free Church. And as such an innovation was never contemplated by the fathers, there is no written law on the statute books forbidding it. Here, then, is a great field for a fight. The congregation has, with a clear apprehension of all the consequences, thrown down the glove to Dr. Begg or anybody else who may choose to take it up. And there promises to follow a very pretty disputation. Our traditions, you see, are all breaking up, and we are going in for the modern world

DOUBTFUL LITERATURE.

[THE subjoined excellent discourse was recently preached at the Anniversary Services of Mansfield-road Chapel, Nottingham, by the senior pastor, the Rev. Samuel Cox, editor of the *Expositor*. As it contains a wholesome and timely warning, we have great pleasure in reproducing it in our columns.]

A week or two ago I read a novel in which I met with a few sentences that pulled me up very sharply. It was a bright clever little story enough, about as good, but no better, than a thousand others which have had their brief day, and then have ceased to be. Ten or twenty years hence it will be utterly forgotten; but for a few weeks or months, while it is still new, it may be widely read. Some of you young people have read it, I know, though possibly *you*, being cleverer than I am at skipping, did not notice the sentences which gave me a little shock of surprise and disgust. The first brief paragraph which produced this unpleasant effect upon me comes in *apropos* of a young man of the most splendid and winning physical gifts, who is as weak and base in brain and heart as he is noble in face and form. It runs thus:—

"He, and such as he, have not the mental and moral toughness of fibre which enables a man to contemplate the mystery of the heavens above and the earth beneath; of the life and death, and the pain and the evil that are upon the earth, of his own feelings and speculations, and their origin, and the purpose and destiny of them—and then, while reverently averring, 'I know nothing, and I will affirm nothing, on these things,' has yet *the courage to live up to an ethical code as high, as pure, and as stern as that of St. John or of Christ*, expecting nothing from a life to come, as to the existence of which he is in absolute ignorance. The more part of mankind want none of this; *they* want a *religion, a thing that will let them sin, and prescribe to them how they may get forgiveness.*"

This was the first sentence which arrested me, and the second was like unto it. The heroine of the story has been jilted by the young man of noble physique, but most ignoble spirit, of whom you have been just told that, being a coward and a blackguard, and, therefore, incapable of philosophy or morality, what he wanted, what he was fit for, was—religion! This young lady, the heroine, is utterly broken down by his base and cowardly desertion of her; but finds a little comfort in the sympathy of a better man than he: and at last makes the surprising discovery that she cannot do without this new friend, who has no religion indeed, and would not stoop to a thing so paltry; but has, nevertheless, a morality "as high and pure and stern as that of St. John or of Christ" Himself. "For," continues the author, "in crises like these we see every day *the adage* belied, 'Vain is the help of man.' It is *man alone* that can sustain and comfort man in such an emergency; it is then that there is brought home to us *the utter powerlessness of supernatural aids to touch our woe.*"

Now, as you will all admit, it was impossible for any man to whom religion is dear and venerable, because he finds in it the very life of his life, the source of all comfort, courage, peace, joy, to read such words as these without having many reflections and emotions stirred within him. As *I* read these sentences—so silly, despite their show of wisdom; so insincere, despite their affectation of sincerity; so feeble, despite their air of boldness; so narrow, despite their assumption of breadth—I remembered that I had met with no less than three stories in the last three months which took a similar tone; and one, much praised even in our best reviews, which deliberately set itself to show that doubt, if not denial, was the only heroic attitude of the soul,—all the religious people in it being mean, selfish, and base, while all the sceptics and agnostics were generous and kind and brave. I remembered—I could not but remember—how often the complaint has been brought against the Church that she was habitually unjust to the sceptical and unbelieving, constantly misrepresented both them and their views; and I wondered whether now, at last, the Church in her turn might not justly complain that she herself, when she was portrayed as teaching men how to sin and how to escape the punishment of their sins, had met with some little injustice and misrepresentation from the other side. I reflected on the pain it would give many of you, parents, to learn that your children might be imbibing infidel—*i.e.*, anti-Christian—prejudices from innocent-looking story-books; and wondered whether those of you who once though it unwise that the doubts and denials of the day should be discussed in the pulpit, could any longer shut your eyes to the fact that these doubts and denials are in the very air of the time, infect its newspapers and magazines as well as its novels, and *must*, therefore, be faced and discussed if the taint in the air is now to be purged out of it. And, finally, I wondered whether any of you, young men and women, who read these stories and magazines, were being unconsciously infected with the doubts they insinuate or express; or whether you paused to grapple with them when they were uttered with sincerity and force, and smiled at them when they took shallow and insincere forms such as they assume in the sentences I have just quoted. The practical upshot of all my reflections was that I resolved to have a frank and friendly talk with you about them when opportunity should serve, and that opportunity has already come.

Now I am very far from advising you young people to abstain from reading any book or magazine in which the truths of religion are called in question. To do *that* would be to cut yourselves off from some of the best literature of the time. I cannot even advise you, if you find any wholesome pleasure in them, to refrain from reading the novels in which, as in that from which I have cited a few words, agnosticism is as cruelly caricatured as religion itself. Nay, I cannot even advise you when the truths you once most surely believed grow dubious or incredible to you, either to pretend to believe them or to crush down your rising doubts by sheer force of will, and to compel yourselves to go on believing them. To do *that* would be as wicked in you as it is wicked of the sceptic to close his eyes or to harden his heart against all the arguments and all the pure emotions which might bring him back to faith. Our first duty in all things is to be honest, to be sincere; to seek, love and follow the truth, or what we take to be the truth, lead us where it may. Better doubt honestly than believe dishonestly. Better doubt wisely than believe ignorantly. But to believe wisely and honestly is best of all. And he who sincerely believes will be the first to admit that men may sincerely doubt, or even sincerely deny; the first to respect those who honestly doubt or deny that which he himself as honestly believes. I urge no man to go *in search* of doubts indeed, or to

cherish and dandle them when they come to him; and still less to close his mind against that healthful wind of the Spirit which will surely blow away the doubts of those who honestly entertain them; but I do beseech you, as you value your own welfare and self-respect, not to be afraid of them, or not to be *so* afraid of them as to deal unfairly with them, as to shirk or evade them. If you take them honestly and sincerely, they will breed a dreadful misery in you, I admit, and plunge you into an agony and strife which it will be very hard to bear. For who can lose touch with God, and not feel that, for a time at least, he is less a man; that he has lost his best Friend, his chief wealth, his sovereign consolation and hope? Who that has once believed Absolute Goodness to be at one with Almighty Power, and that the whole universe is being guided by that Omnipotent Goodness into life everlasting, can lose that faith without feeling as if the very sun were blotted out of the sky, and he were left alone to walk on a darkened and barren earth? But it is through such miseries and strifes as these that we are led to larger conceptions of truth, shaken out of the traditions, customs, and habits which, however good in themselves, are perilously apt to corrupt the world, braced and disciplined for the very life we seem to lose. And of this you may be quite sure, whatever grows doubtful to you, that *how* a man holds his creed is of infinitely greater importance than *what* creed he holds. At the best our conceptions of human life and duty, of the Source from which our life springs and the Foundation on which our duties rest, must be tentative and imperfect; but he who thinks honestly, and then acts sincerely on the conclusions he has reached, *must* be in the right way, whatever his conclusions may be. He is on the side of truth and righteousness, and by ways that he knows not God will lead him to true views of truth, and clothe him with righteousness as with a garment.

Let us settle it in our minds, then, that there is such a thing as honest doubt, as a sincere agnosticism, and that, so long as it is honest and sincere, there is no guilt in it, though there must be, at least for a while, much loss and misery. I myself have known men—as who has not?—whose minds were all clouded, if not with doubt, at least with a profound and disabling sense of their own ignorance, their own inability to grasp the unseen and eternal, on whose hearts the mystery of life lay like a burden and an eating pain, who, while mourning the loss of "the great Companion," the great Friend and Saviour of men, could no longer walk in the sustaining assurance of his presence and love. If the supernatural was not wholly incredible to them, it was at least unproved; though they would not say, "There is no God and no life to come," they were compelled to say, "I cannot be sure either of God or of life eternal." And for such men as these we should cherish nothing but respect, and pity, and hope; respect for their honesty, pity for their misery, and the sure and certain hope that, by their honesty, God will lead them, through their misery, to a clearer faith and a more steadfast peace than they enjoy who have more easily believed. It may be that He will some day teach them how much they believe, how much even they *know*, which yet they cannot prove; and how all that they do know and believe can be best explained by assuming a God as the source of all being, at the back of all phenomena.

But if, and because, we have this unfeigned respect, this confident hope, for honest doubt, we can have no respect for insincere doubt. Those who play at scepticism and agnosticism are just as ignoble as those who trifle with belief. There are hypocrites in science, or in nescience, as well as hypocrites in religion; and the one class is as detestable as the other. We *ought* to withhold our respect, we *ought* to censure and despise those who affect unbelief because it is fashionable, or who trick themselves out in the cast-off doubts of the wise that they themselves may pass for wise if only for a moment. And I will give you young people one infallible sign by which you may detect these silly yet most pernicious hypocrites. When you find man or woman—and I am sorry to see that in this evil work women are even more conspicuous than men—indulging in shallow gibes and sneers at beliefs which the vast majority of their fellows--yes, and of their superiors—hold to be their most sacred and precious possession; when you find them stooping to obvious and offensive caricatures of both agnosticism and religion; when they glory in *not* knowing and in *not* believing, as if not to know were more honourable than to know, and not to believe more honourable than to believe; when you hear in their words no sense of loss, no tone of regret, no touch of profound emotion, then be sure that you have to do with doubts that are dishonest and insincere. And, mark you, this is a perfectly fair and reasonable test; for what it comes to is, that those who talk glibly, unscrupulously, sneeringly *against* religion are just as dishonest and blameworthy as those who talk glibly, unscrupulously, sneeringly *for* religion. We brand and condemn the one class as hypocrites, and what earthly reason is there why we should not call the other "hypocrite" also?

I can conceive of but one difficulty you may have in applying this decisive test. Now and then—I should not be frank did I not make this admission—you may find that men whose wisdom and sincerity you cannot and ought not to call in question, fall into the shallow and insincere tone which I have asked you to condemn. As, for example, when Mr. Leslie Stephen triumphantly demolishes hyper-Calvinism, and having demolished that antique and exploded misinterpretation of the Christian Faith, crows as though he had demolished the Christian Faith itself; although so observant and capable a man must know that he has not so much as touched it. Or, when Professor Tyndall cites in almost endless array the foolish and absurd oppositions of theologians and divines to discoveries of science, the validity of which all men now admit; but quite forgets to remind his readers of these three important facts: (1.) That an almost equally endless array of absurd oppositions to these discoveries might be cited from the writings of men of science, who could not bear to part with the scientific theories of an earlier age; and, (2), that another array of testimonies *for* these discoveries might be adduced from the writings of the very theologians and divines at whom he is a little too apt to gird; and (3), that some, nay, most, of the great discoveries of science have been *made* by devoutly religious men, so that there cannot be any necessary antagonism between science and religion. Or, when Mr. Frederick Harrison maintains, as he does maintain in the last number of the *Nineteenth Century*, that even theologians and divines no longer demand that religion should cover the whole of man's life and activity, but are content "if they may reserve the idea of God and the scheme of man's salvation for the hours that are given to prayer and meditation"—an assertion to which, as he might have known, no really religious man could for a moment assent. Now and then, I say, the most grave and reverend leaders of the various Schools of Doubt permit themselves to take this shallow and insincere tone. But do not the Logians even the same? even the best and wisest of them? No man is to be judged by his slips. And, as a rule, whenever they are reasonably and gravely met, the real leaders of these schools are by no means disposed to jest or to crow. Gravely and sadly they confess that there may be a God, and a spiritual eternal world of which He is the centre; but that, if there be such a God, they cannot find Him out; if there be such a life, it is beyond their ken. Judge them fairly, judge them as you would yourselves be judged—by the main stream and flow of their thoughts, and not by any momentary eddy or ebullition, and you will have no great difficulty in discriminating between those who doubt worthily, and those who doubt unworthily; between those who say, "I know not how to name the invisible Power which stands behind all the phenomena of the universe, nor can I look through the darkness of death, and see a land of life beyond it;" and those who say virtually, "There is no God, and I am glad of it; there is no life to come, and I don't want any."

My advice to you, then, is: Whenever and wherever you meet such sentences as those I have cited, and especially if at first you think them at all clever and fine, that you pull them resolutely to pieces and see what they are made of. Reduce them to distinct propositions; and ask yourselves of each proposition in turn: "Now, is that true—true to experience, true to fact, true to the wisdom and knowledge which abler men than we have hived up and placed within our reach?" And if you find that it is *not* true, not *plausible* even, that it could only have sprung from a prejudiced mind, a shallow heart, or an ignorant conceit of wisdom, cry "Hypocrite," and turn away: mercilessly reject it, reject it with the scorn you feel, and ought to feel, for those who are capable of trifling with the most sacred themes of thought, the most momentous issues of life and duty. Dissect, for instance, the sentences with which I started; and mark what they come to. Here is an authoress, quite able enough to know better, who smoothly implies that all religious men—Browning, let us say, and Faraday, and Mr. Gladstone—lack *courage*; that they have feeble brains and faint hearts, and want the mental and moral fibre of the agnostic; a writer who glibly assumes that it is easy and common for men, and even for men who reject the Christian revelation, to live up to an ethical code as high, as pure, as stern as that of St. John or of Christ Himself—of whom, be it remembered, since St. John and our Lord were certainly *not* agnostics, it must be taken for granted that *they* were lacking in courage and in mental and moral fibre!

Well, is *that* true? How can it be true when, quite apart from the testimony of history and experience, the sentence utterly contradicts itself; when, after telling us that only the unreligious have the courage of their convictions or the tough fibre which that courage implies, all that it claims for them is that some of them live up to an ethical code as high and pure as that of the two *most* religious personages of whom we have any record? To avoid the very appearance of irreverence, I will not dwell on the remarkable assumption that this authoress has many Christs among her acquaintance, or many men as good and pure, of as lofty and commanding a type, as He, though I can but regret that she did not name them and give us the opportunity of judging for ourselves. Take only the case of St. John. Surely *he* was religious, if ever man was. Ergo, he was lacking in mental and moral fibre. Ergo, the man most plentifully endowed with both may perhaps be as courageous, as pure and good, as he was! Could any chain of reasoning, or of assumption, be more logically absurd than *that*, or more insolently offensive to a pure and reverent heart? Is it not intolerable to hear this jaunty assumption of the perfect ease with which men, unknown to fame, may live up to the loftiest and purest moral ideal which heart of man has conceived, may keep and obey the very law which whether with or without the sacred aids of religion, we are breaking our hearts in endeavours to reach? Can anything, when once we examine it, be more ignorant, shallow, absurd?

Well, yes. I think her definition of religion may be even more absurd, and shows a nature still more shallow and incapable; for *here* her desire to say something smart obviously triumphs over all sense of truth and justice. To call religion "a *thing*" is, of itself, I suppose, a stroke of wit; clearly it was meant for one. But what are we to think of a writer who coolly defines religion as "a thing that lets men sin, and prescribes how they may get forgiveness"? and then proceeds to pen a libel on the human race by affirming that religion, a thing of this sort, is what "the more part of men" want and crave? If some of you young folk, know little else, you do know something of religion. Has it ever been presented to you as a thing which permitted or encouraged you to sin by holding out before you a promise of forgiveness? Do you even *desire* such a religion as this? Would you accept it if it were offered you? Is not such a definition and such an assertion a monstrous libel both on religion and on you? What, then, are you to think of, what are you likely to learn from, a writer whose very definitions and assumptions are a wilful and malignant caricature; or who respects herself and her readers so little that, to air her own smartness, to find padding for her poor little novel, she can be guilty of such a libel, such a caricature?

After such offences as these it is not much to mention, though it betrays the same prejudice and shallowness, that she carefully seeks to lower our thoughts of the Bible, or to offend the feelings of those who love and reverence it, by quoting a text of Scripture as an old and disproved "*adage*;" but what can run more directly against the main tide of human experience than the unqualified assertion that, in all the great crises and sorrows of life, *man alone* can sustain and comfort us; since at such times we all discover "*the utter powerlessness of supernatural aids to touch our woe*"?

I, on the contrary, am bold to say that, in proportion as you have read the story of past ages with open and sympathetic eyes, you have seen for yourselves that the vast majority of the human race, including its greatest and noblest examples, *heathen* as well as Hebrew and Christian, have found God a closer and more inward support and consolation to them than their dearest earthly friend in the great crises and crushing sorrows of life: you have seen that in all such crises the cry of the human heart has been for the living God; and that from Moses and Job and David, yes, and from Socrates, Antoninus and Epictetus, downward, the best men, the men of whom we are all proud, so far from recognising the utter powerlessness of supernatural aid to touch their woe, have with one consent lifted their weary and bleeding hearts to heaven that God might heal and comfort them. O, I could tell you by the hour of men whom I myself have known—men, too, who have left a deep mark on modern thought, and made some of the discoveries of which modern science is justly proud, who found in God a Friend and Helper, who was infinitely more to them than even the man or woman in whom they most delighted—more near, more true, more potent to console and bless. Nay, which of us would not be proud and forward to confess that, in our own hours of want, pain, shame, agony, the very God whom we had offended by our sins, was the *only* Friend who stood by us, or the only Friend who could really uphold and comfort us? And when this shallow "hypocrite," who has not even been at the pains to put order and clearness into her thoughts, or to sift glaring logical contradictions out of her words; who is only playing with fire to show how bold and clever she is; only sneering at sacred realities she has never felt, affects to simper our Almighty Friend and Saviour down from His throne, and to reduce the Word which has been a lamp to our feet to the level of a stale and worthless "adage," how can we but indignantly resent the petty affectation? how can we but protest that she stands self-condemned, that she has never known what even *doubt* is, and much less what *faith* can do?

But some of you may be saying, "Why all this heat? You are but breaking a butterfly upon the wheel after all. Why spend, why waste, so much time and energy on the task?" I will tell you why. The book from which I have quoted is in all the libraries of this town. Some of your children have read it. Others of them *will* read it. It is but a type of many more. That shallow, sneering, would-be-clever tone is getting more and more common. It is creating a whole literature which may well be called "*doubt*-ful literature," since it not only attempts to propagate doubt, but stoops to propagate it by methods which are dubious and insincere. And I want, once for all, to show you how weak and insincere and bad it is. I do *not* want to hinder anyone from reading such books, or that *you* should hinder them. The affectation of Scepticism, the hypocrisy of Agnosticism, is too common to be evaded, too weak to do much harm if it be frankly and resolutely met. All I want is that you and your children should be on your guard against it—that you should see how poor a pretence it is. And all I ask of you young men and women is that you will not suffer yourself to be *unconsciously* infected by it, or imposed upon by its great swelling airs for a moment. Some of you, indeed, are far too sensible and thoughtful to be even momentarily touched by it, and some of you have grounded yourselves in principles and convictions which will render it wholly innoxious to you. Laugh at it, then, and so help those who are not so settled in their convictions as you are, or so used to earnest and accurate thought. For, as you all know, there is a period in all young lives when a fashionable mania is very catching, when those who themselves are bright and clever are still unformed, and very liable, therefore, to be impressed by the mere glitter and pretence of cleverness in others; very apt to admire the boldness even of irreverence, and to be carried away by a mere stream of words and sentiments that wear a gloss of novelty and fineness. And if I speak to any who are in this immature stage of their development, let me advise you once more that when you meet with phrases which pour contempt on truths you have been taught to hold sacred—and you will inevitably meet with many such phrases if you read at all—you do with them what I have done with the two sentences I cited at the outset—pull them to pieces, resolve them into distinct propositions, test and examine them one by one; ask whether they are true, true to each other even, true to history, true to experience. And if still you cannot see how poor and false they are, if you are tempted to entertain the doubts they insinuate or express, take them to men of larger knowledge and wider experience than your own. Don't be afraid of your doubts, or afraid of talking them out in a frank, sensible way. There is no harm and no guilt in doubting, so long as your doubts spring from a love of truth. Don't be ashamed of them, then; neither stifle nor cherish them. Let the wind blow upon them. Discuss them with those who will talk them over with you in a sincere and kindly spirit. And so, through doors of doubt, you will often pass into the fair temple of faith; and doubting or believing, will always be found in the ways of honesty and truth.

Here I must close. I ought not to detain you longer, although I have not said half that I intended to say. And, after all, there is but one reason why I regret to leave the rest unsaid. It is this. I so hate the unfairness with which the argument against scepticism has been too often conducted that I do not like to leave you under the impression that all the "doubtful literature," all the literature, that is, which inspires doubt and contempt for sacred things, is to be found on one side of the hedge. That, alas! is not true. To *their* shame and *ours*, the advocates of religion have been as unreasonable and dishonest as the advocates of unbelief. As much trashy and insincere literature may be found on one side of the controversy as the other; and much of the doubt which infects the air to-day is only a reaction against the unintelligent dogmatism and baseless assumptions of men who have worn the Christian name and disgraced it. I meant to have given you some recent illustrations of their amazing folly and weakness as a set-off against the weakness and folly of their opponents. But time fails me. And, in conclusion, I can only remind you that there are two ways of teaching religion, as there are two ways of teaching arithmetic. You know how arithmetic used to be taught, how it is still taught, in bad schools. "The rule is given, and the child works his sum blindly, without knowing the reason of a single process. It is an act of intellectual superstition. It is like saying prayers in an unknown tongue. Whether the rule is right or wrong, the child does not see, and is not allowed to see. The rule is accepted on the authority of a teacher or of a book." And that, alas, is the way in which religion has been both taught and defended by many good men. Dogmas have been laid down. No effort has been made to explain them, to show how reasonable they are, how they meet and satisfy the intellect and the heart. We have been commanded to accept them on the authority of a book or a teacher, a priest or a Bible. To doubt them, or any one of them, was to insult the Church, or to disparage the Book. Evangelical and Ritualist, Protestant and Catholic, men of all parties and of all schools, have too often taken this tone, and have met even the most honest doubt on the most sincere and intelligent inquiry with the anathemas of their usurped authority. And in so far as they *have* taken this tone, it is the Church and not the world, the priest or minister, and not the agnostic or the sceptic, who is responsible for the revolt of the human reason and the human conscience from the truths of religion. Our only hope lies in a more reasonable, generous, and convincing statement of the truths which we believe. And to this, I trust, we are being led by the very scepticism which we deplore, and by that Divine and Gracious Spirit who works in and through all the changes of thought and of time.

S. COX.

PRESENTATIONS TO MESSRS. SHAW, OF BROOKROYD MILLS.

ON Wednesday, Dec. 15, a very pleasing presentation of addresses was made to Mr. Samuel Shaw, J.P., of Brooklands, and Mr. Thos. Shaw, J.P., D.L., of Allangate, who, with their late brother James, were the founders of the beautiful Congregational Church at Holywell-green, Halifax. The presentations were designed to commemorate a gratifying incident in the history of the church, the gift by Messrs. Shaw to some twenty-five trustees of the title deeds of the church, schools, the cemetery with its mortuary chapel, and a site for a parsonage, property upon which has been expended more than £20,000.

The church, which is near the residence of Mr. Samuel Shaw, and near the extensive works of the firm, Brookroyd Mills, was built from the designs of Mr. J. P. Pritchett, of Darlington. The memorial-stones were laid April 17, 1872, by John Edward Shaw and Wm. Rawson Shaw, sons of the surviving founders, and the church itself was opened by Dr. Stoughton on the 22nd of April, 1874. Two years later it was decorated from the designs of the architect, and an organ was added from the establishment of Messrs. Conacher. The church, in the decorated Gothic style, is a landmark in that part of the country, standing on a terrace on the hillside, its spire rising to a height of 150 feet. The Messrs. Shaw have shown generous liberality at Holywell-green in other respects, the inhabitants being indebted to them for the flourishing Mechanics' Institution, the well-arranged British School, and the beautiful cemetery near the church. On Wednesday evening a deputation, headed by the Rev. B. Wilkinson, waited upon Mr. Samuel Shaw at Brooklands, and presented him with a richly-illuminated and framed address, signed by the representatives of the church and congregation, recording the gratitude which they felt towards Messrs. Shaw for their generous gift.

Mr. Samuel Shaw, who was moved by the expressions of the speakers and the sentiments of the address, said—I cannot but feel highly gratified at at the kindly feeling which has prompted the members of the Holywell-green Church and congregation to present to me this beautifully illuminated address. I receive it—as you have expressed it—as a token of gratitude for the gift of the church and schools, which have been built at the cost of myself and brothers, but which have now been legally conveyed into the hands of trustees for your use and benefit. I can assure you this memorial will be highly prized by me, and will be carefully handed down to my children as a memento of your grateful appreciation of our gift. I trust it may lead them also not to live altogether for themselves, but by liberal and self-denying actions to live for the good of others. A very pleasing feature, and one that affects me deeply, is the warm interest which the children in the Sunday-school have taken in the movement. The eagerness which I hear they manifested to take a share in this expression of thanks, indicates a spirit fully alive to the benefit of the gift which is now their own. The touching allusion made to my late brother James is pleasing and appropriate. Truly all honour is due to his memory. He was the first to propose the building of the church, and by far the most earnest and persevering in carrying out the undertaking. You will all remember what intense interest he took in it—how day by day he watched its progress, anxious that everything should be properly and substantially done. On its completion, no one seemed more satisfied than he. Not long, however, was he permitted to worship within its walls; before the final touch had been given to the decorations, he had gone to his eternal home. It was ever his earnest wish and prayer, as it is now truly mine, that these buildings should be the means of promoting God's glory and the welfare of the people in this village—it was for this they were erected. Now that they are given into your possession, I trust the same spirit which animated the founders may continue in a still higher degree to animate all those who, in years to come, will take an active part in carrying on the good work for which they were thus specially designed. In conclusion, I would ask you to convey my warmest thanks to all who have assisted in this expression of grateful feeling, and assure them that as long as my life lasts, it will ever be my earnest endeavour to promote the material and spiritual welfare of all who are around me.

The party afterwards repaired to Allangate, the residence of Mr. Thomas Shaw, to which gentleman a precisely similar address was presented. Here Mr. Joseph Hodgson spoke on behalf of the church and Sunday-school, and Mr. Joseph Davidson on behalf of the congregation and general subscribers.

Mr. Thomas Shaw, in his reply, said: "As regards myself, I saw along with my brothers the great want of a place of worship in the neighbourhood, and I am thankful to say Providence had given us the means and the disposition to supply that want. We all know the great boon it has been, and its usefulness is increasing year by year. It is most pleasing to see the good work you are doing in the various branches of the denomination, and although I do not worship with you on account of distance, you have my earnest prayer for your continued prosperity."

The party were afterwards entertained at tea by Mr. and Mrs. Shaw, and spent the evening at Allangate.

VILLAGE PREACHERS.

THE second discussion meeting of the Reading Evangelical Nonconformist Association was held at West-street Club-room, on Tuesday evening, December 14th. Mr. Joseph Wilson presided, and gave several valuable suggestions as to improvements, both in the training of preachers and the modes of work, describing some of his experiences in the course of a lay-ministry extending over thirty-five years.

The Rev. Thomas C. Page, pastor of the Free Church, Caversham, then read an able paper on the subject of lay-preaching in the villages, with hints as to the better qualification by special training of the younger men. After briefly referring to the services rendered by lay-preaching to the spread of Christianity in the world, and particularly to the planting and maintaining of Nonconformist churches in our own country, Mr. Page showed that it had hardly ever had the full recognition by the churches which it deserved, and expressed fear that it was now less honoured and less frequently entered upon by young men than in the days of our fathers. He proceeded to account for this, contrasting the different degrees of interest apparently shown in village stations and in some other forms of Christian activity, particularly Sunday-schools, giving some reasons to explain the difference. He then urged the claims of village preaching on the attention of Christian young men at the present time, laying stress particularly on two considerations—(1.) That it seemed the only way of meeting the great and increasing need of Evangelical preaching in the rural districts; and (2) its bearing on the Church's ultimate work, viz.—the evangelisation of the world. The need of Gospel preaching was shown from the change that had come over many parishes by the substitution of the Ritualistic and Broad Church clergyman for the Evangelical of thirty or forty years ago. The need of Gospel preaching by a ministry not dependent on a ministerial income was shown from the change made in the distribution of population through the railway system, which had largely diminished the number of moderately-prosperous tradesmen in small towns, who had been the chief support of Nonconformist churches, and from the persistent efforts of landlords to weed out Dissenting farmers from the villages. Churches once able to sustain ministers in reasonable comfort had not now income sufficient for the purpose, and while some might get financial help from external sources, others must go down unless served by an unpaid ministry.

Mr. Page expressed regret that there was so little disposition in small places among Evangelical Christians of different denominations to combine and support one minister among them, but thought that the hindrance did not arise so much from village Christians themselves as from the connection of each band in a village with some denominational organisation, some conference, or union, or association—organisations which had their advantages, doubtless, but which certainly did not tend to the diminution of denominational party spirit, but rather, he feared, to the intensifying of it. Abandoning the hope of combination, and assuming that the work is to be done by each denomination having its own little chapel, then great must be the company of unpaid preachers, for none of the denominations has resources to man all its village chapels by paid ministers. The bearing of lay-preaching on missionary enterprise was shown to be by its economising the Church's resources in men and money at home, whereby larger resources would be available for the support of men wholly devoted to the ministry, who must go forth into the war against heathenism, "taking nothing of the Gentiles." Mr. Page then pointed out some special advantages lay-preachers had from the very fact of their labours being purely voluntary, and closed with a few practical suggestions on the self-culture needed by young men who might have it in their hearts to make village preaching the special Christian work of their lives. Several speakers followed, and the meeting was brought to a close by the customary votes of thanks.

The Rev. Dr. Kennedy, of Stepney, delivered his lecture on "The Resurrection of Our Lord—a Fact," under the auspices of the Reading Evangelical Nonconformist Association, on the preceding Tuesday, in the Town-hall. This was the first lecture of the present season. The hall was well filled, and the audience (says the local paper) paid the lecturer the highest possible compliment of close, and, indeed, rapt attention to a severely logical discourse. Mr. C. J. Andrews presided, and, in the course of his opening remarks, he said that they were Christians first and Nonconformists afterwards. The lecturer was, he said, one whose long study of the subject entitled him to speak with authority, and, he trusted, would enable him to strengthen their individual faith. Dr. Kennedy then proceeded to deliver his lecture, which is, in substance, the same as was recently delivered at the Weigh-house Chapel, and reported in our columns. At the close he received a cordial vote of thanks.

Epitome of General News.

— Her Majesty the Queen, surrounded by the Duke and Duchess of Connaught, Princess Louise, and Princess Beatrice passed the Christmas holidays at Osborne in a thoroughly homely fashion. With her own hands, the Queen, on Christmas day distributed gifts to the old labourers and their wives on the Osborne Estate, and to the children attending Whippingham school. Her Majesty's alms were distributed in London to 1,168 recipients whose ages ranged from eighty to ninety-six years, more than half of whom were either blind, lame, paralysed, or otherwise affected. The Queen's new year's gifts consisting of meat and coals, will be distributed at Windsor on Saturday, the recipients numbering 1,000.

— The Prince and Princess of Wales kept Christmas at Sandringham in a truly national manner. Roast beef of Old England was supplied to every cottager on the Royal estate.

— The personalty of the late Lord Chief Justice Cockburn has been sworn under £40,000; of the late Lord Chief Baron Kelly, under £60,000; and of the late Lord Justice Thesiger, under £80,000.—Dean Stanley was asked to permit the remains of Mrs. Cross (George Eliot) to be buried in Westminster Abbey. The interment, however, took place yesterday at Highgate.

— The remains of the Duchess of Westminster were interred in Eccleston Churchyard, Cheshire. Besides the Duke of Westminster and family, the mourners included the Prince of Wales, Prince Christian, Mr. Gladstone, and the Dukes of Leinster, Argyll, and Sutherland.—Mr. Frank Buckland was interred at Brompton Cemetery.

— Mr. Gladstone and Lord Granville have issued invitations for the usual Ministerial dinner on the 5th inst., the eve of the Parliamentary session.—An experimental lighting of the House of Commons with the Brush electric light has been made. Six electric candles were burning for some hours, shedding a beautiful soft, white light throughout the chamber. After some unsteadiness one of the lights went out entirely for a space of a minute, when it relighted itself.

— The deaths are announced of—Mr. Mechi, the well-known agriculturist, whose recent failure evoked so many expressions of sympathy; Mrs. Cross, better known as George Eliot, the celebrated authoress, after three days' illness, aged 60; Miss Evans, of Derby, a charitable lady, owner of the farm on which King Charles was temporarily sheltered, aged 94; Admiral Johnson, of Baddow, near Chelmsford, who fought at Trafalgar, aged 90; Dr. Marsham, Warden of Merton College, Oxford.

— In all the metropolitan hospitals and workhouses Christmas fare was provided for the inmates.—Two cases of starvation occurred in London at Christmas time.—A swimming competition took place in the Serpentine on Christmas morning.—Snow has fallen heavily in the North of Scotland. Several railway lines were blocked up; on Monday as many as 1,300 labourers being employed clearing the cuttings. This is in the extreme North, while a correspondent, writing on Friday from Ventnor, Isle of Wight, in the extreme South, says: "In my garden here I have in full bloom four different kinds of roses, veronicas of every shade, double stocks, French Marguerites, cyclamen, scarlet geranium, primroses, and violets in profusion. Surely we may go further and perchance fare worse."

— Boxing-day was the reverse of favourable for holiday-makers. The London parks were almost deserted, presenting a marked contrast to the scenes of last Boxing-day, when all the stretches of frozen water in and near the metropolis echoed with the clatter of skates. About 35,000 persons visited the Crystal Palace, 20,000 the Alexandra Palace, 21,581 South Kensington Museum, 9,367 the Zoological Gardens, 7,000 went the round of the Tower, and 1,288 inspected the State apartments at Windsor Castle. The South-Eastern Railway Company during the three days, Saturday, Sunday and Monday, conveyed 70,459 passengers from London to Greenwich, Gravesend, and the sea-side.

— Among the private Bills deposited for the ensuing Session of Parliament is one of a somewhat novel description, its leading provision being the abolition of smoke, fogs, and impure air in large buildings. The Bill proposes to supply, by means of a small pipe fixed to the highest part of our principal buildings, and with the aid of a fan, to bring down the pure air from above and force it into buildings such as St. Paul's and the Houses of Parliament, thus displacing the fogs and smoke and all impure air.

— Dr. John Boyd Baxter has given £125,000 for the establishment in Dundee of a college similar to Owen's College, Manchester. An effort is to be made to raise a similar sum by public subscriptions for the endowment of the college.—The late Mr. John F. Stanford has left £5,000 for the permanent endowment of a lifeboat, in memory of his mother.—Lord Bute has presented to Cardiff a site for a new hospital, valued at £12,000.

— The Duchess of Connaught visited the American Midgets, the diminutive specimens of humanity, at Piccadilly Hall.—The Queen has awarded the Albert Medal to Surgeon Henry Grier for his gallant and heroic attempt to save the life of the late Lieutenant Graham. Mr. Graham was suffering from diphtheria in the most virulent form, and suffocation was imminent, when Mr. Grier at imminent risk sucked the poison from the patient, and succeeded in restoring his life. Mr. Graham succumbed a day or two afterwards from exhaustion.

— A pedestrian, named Gale, some weeks since commenced a walk at Lillie-bridge of 2,500 miles, which he was to finish in 1,000 hours, a mile and a quarter being completed in each successive half-hour On Tuesday he broke down, after walking five weeks and keeping to the conditions, thus completing 2,232 miles in 1,786 half-hours.

— The trial of the members of the Land League, who are being prosecuted by the Government, commenced on Tuesday, in the Queen's Bench, Dublin.

— During the present year three or four Diamantine weddings have been celebrated with great eclat in different parts of Germany, affording the strange spectacle of octogenarians renewing their plighted troth at the altar, and exchanging rings, in the presence of their great-grandchildren, after living together as man and wife for threescore years.

— The remains of Lieutenant Irving, one of the officers of the ill-fated Franklin Arctic Expedition, after all these years, have just been brought to Glasgow. Lieutenant Irving's grave was lately discovered by the American Expedition, and what bones remained were removed and forwarded to Scotland for interment in Edinburgh, that officer's native city. An anchor belonging to the ill-fated *Terror* was recently found near the Nore by some fishermen. The *Terror* is supposed to have "slipped" it when she started in company with the *Erebus*, upon the Arctic expedition in which Sir John Franklin and so many gallant seamen perished.

— The Post-office authorities have given an order for 20,000 telephones.—Professor Swan has invented an electric lamp, which will, it is said, come into domestic use.—Curious subsidences of earth have taken place at Blackheath.—A medical man explains that, so far from the evil arising from poisonous wall papers having been done away, it is now greater than ever it was; and that instead of the danger being confined to green pigments, there is hardly a colour used that may not be in part made up of arsenic, and prove detrimental to health and life.—It is stated by the superintendent of the Mint that the purchase of dirt adhering to gold costs no less than £311 per 1,000,000 sovereigns, and £331 per 2,000,000 half-sovereigns.

— On Christmas-day a destructive fire took place on the estate of the Duke of Hamilton at Eastonpark, near Ipswich. A large portion of the extensive stabling was burnt down, but the horses were all safely extricated, though in a very frightened condition. The Duchess of Hamilton went into the stables and led her own favourite horse out during the conflagration, and rendered valuable aid in urging the men on in saving the remainder.—A mansion near Southampton belonging to Mr. Quintin Hogg has been destroyed by fire, the loss being calculated at £40,000.—A butcher at York died from lockjaw caused through a piece of bone penetrating his eye, while engaged in cutting up a beast.—At Plumstead on Christmas night, after returning from festivities connected with her daughter's marriage, an old woman fell asleep while smoking a pipe and was burned to death.—A second death has occurred through the recent railway collision at Leeds.—On Christmas-eve a runaway horse dashed into the midst of the West Ham drum and fife band, seriously injuring several of the lads.—At a village near Dumfermline a forester missed the tree he was chopping, and hitting his foot with the axe, caused his death.—The sister of Mrs. Ellis, who, with her husband, was brutally murdered at Chislehurst a few months ago, has just come to a violent death by falling downstairs, and breaking her neck.

— At Keighley on Christmas-eve a man named M'Gowan kicked his wife to death.—The dead body of a child was found at Leeds, it having been dropped to the ground, a distance of sixty feet, as the train passed over a viaduct.—A blind man named Bartle was charged at Durham on Monday with the murder of James Craggs, whom he threw down some steps with such violence as to cause his death.

— A disaster to British troops is reported from the Transvaal. The Boers fell upon a detachment of the 94th regiment, killing and wounding 30, and disarming many others.—Owing to the persecution to which they are subjected, the Jews are leaving Germany.—Five persons were burned to death on an American railway owing to the carriages in which they were traveling having caught fire.—Tidings appropriate to the season come from Beyroutt. A grand religious ceremony was held lately at Nazareth to inaugurate a magnificent altar presented by the Emperor of Austria to the monastery of the Holy Land. Three thousand persons of all creeds, including Mohammedans, attended the solemnity, which lasted four hours. The Austrian National Hymn was played on the organ, to the sound of all the church bells in the neighbourhood. The members of the different religious communities established in Nazareth and the children of the Girls' Orphanage were amongst the congregation.—Prince Rudolph's wedding is the all-absorbing topic in Vienna. The authorities have decided to organise a grand reception for Princess Stephanie of Belgium, on her arrival in Vienna, which will be on the evening of St. Valentine's-day.—The Queen of Sweden will shortly visit England, and spend a couple of months near Plymouth.—Herr Anderwert, president of the Swiss Confederation, has committed suicide.—A maiden lady, nearly 60 years of age, is said to have died at New Jersey, U.S.A., from the effects of an eleven weeks' fast.—In Mare, one of the Loyalty Islands, the Protestant and Roman Catholic natives have had a bloody religious war with bludgeons, in order to determine which was the true faith. The Catholics were almost exterminated, the savages not even sparing infants.

MR. SPURGEON.—The pastor of the Metropolitan Tabernacle was again prevented from meeting with his people on Sunday, owing to indisposition. Indeed, he was considerably worse than on the previous Sunday, so much so, in fact, that he did not even write his usual letter to be read from the pulpit. Mr. Spurgeon decided, against the advice of his best friends, to remain at his post and brave an English winter, he being helped in this resolve by the remembrance of the illness which overtook him immediately on his arriving at Mentone last year. Mr. Spurgeon's present attack makes the third which has prostrated him within as many months, but as yet there is no talk of his seeking the advantages of a milder climate. On Monday, we are glad to say, he was a little better; and on Tuesday he appeared to be making some progress towards convalescence. Though still exceedingly weak, there is thus a bare possibility of his being able to preach at least once on Sunday next, although his best friends will hope that he will not make the effort.

A NEW YORK telegram announces the death of the Rev. E. H. Chapin, D.D., a well-known Universalist minister.

GLEANINGS.

ACCORDING to a trade journal the Queen and the Princess of Wales are known to be both averse to covering the forehead with hair. We are glad to hear it.

"Oh, yes," said Harry, when, in reading a novel, he came to the expression, "the one poor lamp only served to make darkness visible." "Oh, yes! I understand that. It was in a railroad car, of course."

An experimental lighting of the House of Commons with the Brush electric light was made on Thursday night. Six electric candles were burning for some hours, shedding a beautiful soft white light throughout the chamber.

The Government seem to be confident that the recent verdict in their favour against the Telephone Company will stand on appeal, for the Post-office authorities have given an order for 20,000 Gower-Bell telephones.

Baron Rothschild is to succeed the Empress Eugenie as tenant of Camden-place, Chislehurst.

Scene—a trysting-place. Roger, who has been kept waiting some time—"What's come ower ye? Dae ye ken ye've kept me waiting mair nor half-an-hoor?" Peggy, whom he has courted for over eight years—"Weel, I couldna help it." After a pause—"Look at the time ye've kept me waitin', and ye never heard me compleening."

The family were telling riddles one evening, and the five-year-old told this—

"Four little hopper-toads sat on a tree,
Two hopped off, and then there were three."

Nobody could guess it. "Well," she explained, "one of them hopped back again." "Who told you that riddle?" asked mamma. "Nobody," replied the little one. "I thought it myself."

"DOMESTIC AFFLICTION."—On a certain occasion a young lady pupil, near to her graduation, asked permission to be absent on the following day. The principal would not refuse her if she could present a cause good and sufficient. With a blush, and a slight hesitancy, she announced that her mother would have company—several relatives from a distance were expected to spend the day. The principal shook his head. He did not see how he could grant the request without breaking the rules. "And," said he, "if I break them for one I must do the same for others, without end. Here are our printed rules, with the causes for which pupils may be excused from attendance set down. If you can conscientiously find your cause there set down, I will excuse you." The young lady ran her eye over the list, and her face brightened. "There it is, sir." He looked, and read—"Domestic Affliction." The pupil was excused.—*New York Ledger.*

ECLIPSES OF THE SUN AND MOON IN 1881.—There will be a partial eclipse of the sun, visible in Western Europe, on the last day of the present year (at Greenwich beginning at 1h 40m. and ending at 3h 28m in the afternoon); and next year a partial eclipse, visible in North-Eastern Asia and North-Western America, on May 27th, and an annular eclipse, visible only on land in the southernmost part of South America and the adjacent islands (and that only as a partial eclipse, the central line being confined within the Antarctic circle), on the 21st of November. There will also occur, in 1881, a total eclipse of the moon on the 12th of June, to be seen best in South America, and a large (almost total) one, visible wholly or in part over a great portion of the eastern hemisphere, on the 5th of December; also a transit of the planet Mercury over the sun's disc on the 7th of November, not to be seen in Europe, but most favourably in Australia and the adjacent islands.—*Athenæum.*

THE LATE MR. JABEZ INWARDS.—By the death of this gentleman, which took place last week, the cause of temperance reform has lost one of its most earnest and devoted advocates. Mr. Inwards, who was born in Houghton Regis, Beds, in 1817, became a total abstainer in 1837. In 1855 he came to London, but before that time he had lectured frequently in Phrenology, Mesmerism, and Astronomy, as well as upon Life Assurance and Temperance. He was also an effective and acceptable preacher. For more than a quarter of a century he was connected with the British Equitable Assurance Company, and largely promoted its interests. He was also well known as an advocate of Thrift, and as an exponent of the principles of the Liberal party. His death was improved on Sunday evening by the Rev. G. W. M'Cree, and on Sunday morning by Mr. Rae and others, at the Lambeth Baths, where he had been in the habit of speaking for many years. Mr. Inwards published several works on Temperance, the last being entitled, "Memorials of Temperance Workers." His remains were laid in Highgate Cemetery on Tuesday.

MESSRS. MOODY AND SANKEY.—These evangelists have decided to revisit this country during 1881, and have already accepted invitations to attend the next Christian Convention at Dublin. Besides his school for girls at Northfield, Mr. Moody is to start a school for boys at his Massachusets home. He has bought three hundred acres of land for a farm, and he purposes work and play and study for the boys whom he undertakes to educate. The new farm-school is to be on the family plan. "My plan is," says Mr. Moody, "to take boys of unfortunate parents who are not able to educate them; but the boys shall be promising ones, and such as, if educated, would make good preachers and missionaries."

News of the Free Churches.

CONGREGATIONAL.

— Rev. Samuel Helm began his ministry at Bedworth, Warwickshire, on Sunday, December 12.

— Rev. Colmer B. Symes, the new pastor of Kensington Chapel, will occupy the pulpit morning and evening on Sunday next.

— The Rev. James Belsher, pastor of Fetter-lane, has accepted a hearty invitation to become the pastor of the Clarendon-road Church, Watford.

— Rev. W. Jenkins, the new pastor of the English church at Newtown, Montgomeryshire, received a cordial welcome at the annual tea party and concert held on Christmas night.

— The Merchant's Lecture will be delivered during the month of January every Tuesday by the Rev. Newman Hall, LL.B. Subject next Tuesday: "Grace and Glory: a New Year's Motto."

— Mr. Wm. Woonburn, having accepted an invitation from the committee of the Bowden Church to take charge of their mission church at Partington, has resigned his charge of the mission church, Hunslet, Leeds.

— On Thursday, the 16th inst., a bazaar in aid of the funds for reducing the debt on the new Congregational Church, Leigh, Lancashire, was opened by Richard James, Esq., of Calcheth Hall. The proceeds amounted to £310.

— Rev. T. Blandford, on completion of the 25th year of his pastorate at Herne Bay, was presented with a purse containing £25 for the extinction of the organ debt. We understand that during the year over £260 has been paid in connection with the organ.

— Rev. James Wishart, M.A., who has for upwards of fifteen years been the pastor of the church at Toxteth-park, Liverpool, on Sunday intimated to his congregation that, owing to failing health, he purposed to close his ministry among them on the last Sunday of January.

— In connection with the Week of Prayer, there will be a daily prayer-meeting at Finsbury Chapel Schoolroom on January 3 and following days. Revs. A. E. Harbourn, B. Cassin, W. Sampson, and Dr. Thain Davidson, Messrs. W. Forbes and M. C. L. Ronas will give the addresses.

— A series of Gospel meetings was held Nov. 20 and following days at Santa Fé, New Mexico, under the leadership of Rev. Robert West, Congregational minister, St. Louis, Missouri. Sermons were preached by him and by Revs. E. G. Porter and R. B. Howard. No such large religious meetings, outside of Romanism, have been held there for years.

— Rev. G. P. Ring, having resigned the pastorate of the churches of Broadchalk and Ebbsbourne, Wilts, preached farewell sermons on Sunday, December 19th. On Monday, 20th, the members and friends met in Ebbsbourne Chapel, and presented their pastor with a testimonial in acknowledgment of the acceptableness and usefulness of his six years' labours.

— A lecture on "Abraham Lincoln" was delivered on Friday last at Meeking and Co.'s large establishment, Holborn, by the Rev. J. Hirst Hollowell, of Bedford Chapel, N.W. The spacious hall provided by the firm for such gatherings was well filled with an interested and intelligent audience of both sexes, consisting of nearly 150 of the Holborn *employes* of the firm. At the close of the lecture all joined in singing the hymn, "Children of the Heavenly King," which was sung at the funeral of the assassinated President.

— Rev. G. Hunsworth, M.A., preached, on the 19th inst., his farwell sermon at the Old Meeting House, Kidderminster, prior to his removal to Derby to enter on the pastorate of Victoria-street Church, as successor to Rev. W. Crosbie. At a tea meeting on the following Tuesday, Mr. Hunsworth was presented with twelve volumes of the *Expositor*, subscribed for by teachers and scholars of the Sunday-school, and a pair of silver salvers, kettle and tray, from friends, "in grateful remembrance of his faithful ministry of more than eight years."

— Rev. Henry Batchelor has received unanimous and urgent invitations to the pastorate from Northampton, Leeds, and Newcastle. The claims of several other charges in important towns have been pressed on him, which he has not been able to consider. He has decided to go to Newcastle, where immediate steps are being taken to build a large new church in the direction of the Jesmond suburb. "The church of St. James's," says the *Newcastle Daily Journal*, "is to be congratulated on having secured the services of such a man. They are looking forward to his settlement, we are informed, with great interest and hopefulness."

— At Eccleshill, near Bradford, Yorkshire, the Congregationalists (Rev. W. Manning, pastor) have for some time felt the need of making provision for the spiritual wants of the rapidly-growing neighbourhood of Undercliffe. After earnest efforts for three years in gathering a Sunday-school, an iron chapel has at length been opened, which is, however, only a temporary structure, intended at some time to be supplanted by a more substantial edifice. The pastor preached a sermon, and a series of opening services was terminated by a tea meeting, presided over by Mr. John Hutton. The workers in the mission school, who are members of the congregation at Eccleshill, are hopeful of doing very useful service in the district.

— The church at Hanley, having recently decided upon the erection of extensive new buildings in High-street, have accepted the plans of Messrs. Sugden and Son, Leek. The buildings will be in the rectilinear Gothic style, and will be built of thin red local bricks with red Mansfield stone dressings. The following accommodation is provided:—Chapel with galleries and transepts to seat about 1,000 people, lecture-hall to seat 200, tower and porches, narthex, organ chambers, minister's and deacons' vestries, large schoolroom with about 20 classrooms, teachers' social meeting room, kitchen, scullery, and other conveniences. There is space left on the site for the future erection of additional classrooms and a caretaker's house.

— Rev. C. Goward, who lately intimated his intention to retire from the pastorate of Broad-street Church, Reading, in connection with the proposed reunion of the church with that in Friar-street, formally resigned his charge at the last church meeting. The following resolution was adopted:—"That, in accepting with unfeigned regret the resignation of the Rev. Charles Goward, this meeting offers its hearty thanks to Mr. Goward for the services which, during his seven years' pastorate, he has rendered, assures him of its sincere appreciation of his very valuable, suggestive, and instructive pulpit ministrations, and desires in all Christian affection and prayerfulness that happiness and prosperity may attend him in the future." Mr. Goward's ministry ceases at Reading at the close of the year, but for the present he remains hon. secretary to the Berks, South Oxon, and South Bucks Association, which office he has held for six years, and will remain hon. secretary of the Evening College in Reading until his removal from the town.

BAPTIST.

— Mr. F. E. Blackaby, of the Pastor's College, has accepted a call to the pastorate of the church at Stow-on-the-Wold.

— Mr. George Hubert, of Norway, has arrived in New York, on a visit to the States in connection with his Norwegian mission work.

— The Rev. J. W. White, missionary in Japan, writes from Tokio reporting the formation of a church of fifteen members there.

— The Rev. J. Stubbs intends leaving Calcutta in the ss. *Dorunda* on the 31st inst., and anticipates reaching England early in February.

— The Rev. Edwin H. Ellis, of the Pastors' College, has been unanimously elected pastor of Wellington-road Chapel, Stoke Newington, N.

— The Rev. W. Osborne, late of Bristol, has accepted the unanimous invitation of the pastorate of the church at Ceylon-place, Eastbourne.

— A memorial fund to the late Rev. Edward Leach, for presentation to his widow, has been raised, and, so far, has reached about £320.

— The latest literary work of the Rev. C. M. Birrell was, we believe, the revision of "Richard Cecil." It is to be published by the Religious Tract Society.

— The Rev. Henry Varley, late of Pembroke Chapel, Liverpool, has accepted the pastorate of the Union Church, assembling at Wood-street Chapel, Walthamstow.

— Special services were last week held at Ryeford Chapel, Ross, to celebrate the fourth anniversary of the settlement of the Rev. E. Watkins as pastor. Mr. Thomas Blake preached two sermons.

— The pastorate of the church at Melbourne, Derbyshire, has been accepted by the Rev. W. Wallace, who has for some time past successfully laboured as an Evangelist to the General Baptist Midland Union.

— At Toller Chapel, Kettering, the Rev. A. P. Miller, B.A., known as "Black Albert, the Slave Boy," last week conducted a special service in aid of a fund for the evangelisation of Africa. Jubilee songs formed part of the proceedings.

— It has been determined by the Committee of the Missionary Society, specially in view of the urgent need for increasing the present mission staff, to hold a devotional service at Castle-street on New Year's-day. Mr. Joseph Tritton is to preside.

— Mr. Thos. Cook has, we understand, purchased 700 yards of land at the corner of Archdeacon-lane, Leicester, for the purpose of erecting to his deceased daughter a memorial hall, which is to comprise a series of fifteen class-rooms for Sunday-school purposes.

— The latest accounts from Jamaica point to the conclusion that the total loss inflicted by the cyclone in Jamaica will be very little less than £100,000. Substantial aid has already been received by the Missionary Society, but a still more urgent appeal is about to be issued.

— On Sunday evening last, at the Birmingham Town Hall, and under the auspices of "Sunday Evenings for the People," the Rev. A. Mursell delivered a lecture upon "Birmingham, its Duty, its Dignity, and its danger." Mr. Councillor Hadley presided, and there was a large audience.

— At a meeting last week held at Radcliffe, near Manchester, under the presidency of the Rev. J. Harvey, of Bury, it was resolved to form a new church, and a number of believers thereupon combined for the purpose, addresses being delivered by the Revs. J. Briggs, of Blackley, and A. E. Greening, of Hunslet.

— Towards defraying the building debt upon the new chapel at Dumfries, recently erected for the congregation under the pastorate of the Rev. W. Tooley, at a cost of £2,000, a bazaar was last week held. In the opening ceremony, Provost Shortridge, Dr. M'Culloch, and several ministers took part. The financial proceeds were encouraging.

— At the quarterly meetings of the Denbigh, Flint, and Merioneth Association, Rev. G. R. Jones, Cefnmawr, presiding, the division of the respective associated churches into districts was resolved upon, representatives being appointed to collect for the Home and Foreign Missions. A series of sermons were preached by various ministers.

— The Rev. R. Sampson has recently been delivering at St. Austell a series of interesting and highly appreciated educational lectures upon the lives of eminent religious men, viz., "John Bunyan," "Andrew Fuller, the Practical Theologian," "William Carey, the Missionary and Linguist," "Robert Hall, the Preacher," and "John Foster, the Essayist."

— The Cornwall Association has just held its half-yearly meetings at Falmouth, under the presidency of Mr. T. Heynes, of Helston. The continuance of certain special grants to weak churches was resolved upon. An evangelistic meeting was conducted by the Rev. J. Douglas, M.A., and addresses delivered by the Revs. A. Bird, R. Sampson, and J. Kitchener.

— As we last week intimated was likely to be the case, we understand that at a special church meeting connected with Myrtle-street Chapel, Liverpool, held on Wednesday last, the Rev. R. Lewis, of Rochdale, and formerly of Plymouth, was unanimously appointed to the co-pastorate, with the Rev. Hugh Stowell Brown. Mr. Brown will, we believe, confine himself chiefly to pulpit duties.

— On Friday last a meeting was held at the house of Mr. Arthur Brown, 18, Montague-road, for the purpose of presenting a testimonial to Mr. Cleeve Hooper, late superintendent of Dalston Junction Sunday-school. Mr. Hooper, in returning thanks for the present, which was a beautiful monocle and stereoscope, expressed his deep regret that circumstances had occasioned his separation from the school.

— We give *in extenso* the admirable discourse of the Rev. Samuel Cox at the anniversary services in connection with Mansfield-road Chapel, Nottingham. On the same day the Rev. Henry Bonner, his colleague, also preached. On the succeeding Sunday Mr. R. W. Dale, M.A., of Birmingham, closed the services with a most admirable sermon on spiritual service in secular work. We understand that the financial proceeds of the anniversary amounted to £76.

— From recent intelligence from the Congo Mission, Mr. Comber is reported to have recovered from the bullet wound he lately received, but has since been "attacked with a furious fever, accompanied with several complications," as to which a fatal result was at one time apprehended. He is now, however, better. Messrs. Hartland and Crudington give encouraging accounts of the progress of the work.

PRESBYTERIAN.

— Mr. James E. Mathieson has just entered upon his labours as superintendent of the Mildmay Conference Hall and the mission work connected therewith.

— The English Synod at its next meeting will be called upon to give a distinct utterance on the disestablishment question.

— A bazaar was held towards the close of last week in aid of the Sunday-school connected with the Union Church, Liverpool, of which the Rev. A. B. Barkway is pastor. The schools have a regular attendance of 800 scholars with eighty teachers, and it is proposed to furnish a library and complete the furnishing of the class-rooms.

— At one time it was quite the fashion for English congregations to call ministers settled in Scotland. Of late the English pulpits have been largely recruited from Ireland, while Scotland seems anxious to secure a few of the ministers who have made their way in the South. During the past year several overtures have been made to English pastors, and in some instances the matter has actually gone the length of a call. The latest instance is that of Rev. George Douglas, of Walker-on-Tyne, clerk of the Newcastle Presbytery, and one of its most energetic and respected ministerial members, who has just been invited to Colston-street United Presbyterian congregation, Edinburgh. The English Church can ill spare ministers of Mr. Douglas's stamp, more especially when there is a prospect of several being urged to follow the Rev. J. M. Ross to the Antipodes.

— The Australian *Presbyterian* comes to us largely occupied with reports of the proceeding of the New South Wales General Assembly. Rev. Henry Macready, the Moderator, in his opening address, said they met as a Church comparatively small, but extending over a territory larger than the largest country in Europe, with a population of nearly 800,000. Most of their ministers came from the different branches of the great Presbyterian family in the British Isles, and yet all were united under the same scriptural form of government, without any compromise or difficulty. All their churches were free, and had never been in bondage to any man. As Presbyterian Christians they were specially one with all the members of the great Presbyterian community throughout Christendom, representing 55,000,000 adherents. Rev. J. M. Ross presented a lengthy report of the Sustentation Fund committee. The regulations therein set forth were adopted, and ordered to come into operation with the New Year. The committee were authorised to raise £5,000 at once for initial expenses of the fund, for working capital, and for the expenses and outfit of ministers from the British Isles for the Colonial field. Mr. Robert Morton, 40, The Chase, Clapham-common, was appointed the honorary agent in London, to supervise the sending out of ministers.

— Rev. William C. Miller, of Glasgow, has been appointed assistant to the Rev. James Paton, St. George's parish, Paisley.—The congregation of Elgin parish church have called the Rev. Robert Macpherson Newton, of Ayr.—There are fifty three applicants for the vacancy in Cupar Angus Established Church.

— The Presbyterian laymen in America and Canada, like their brethren in England, are never weary in well doing. Following several munificent donations of other benefactors, Dr. McVicar reports that Mr. David Morrice, of Montreal, has undertaken to erect, at his own cost, all the buildings needed for the complete equipment of the college in that city. A gentleman has offered to give £10,000 towards the endowment of the Presbyterian Hospital in New York, provided double that sum could be raised by a given time.

— The weather at Formosa during the past summer has been singularly unhealthy, and told upon the health of both Mrs. Ritchie and Dr. Anderson. In consequence, Mrs. Ritchie is on her way home, and may be expected in England early in the New Year. The *Messenger* of the English Church, commenting upon this event, remarks:—"This is a sorrowful note with which to open the New Year. Mrs. Ritchie's departure from Formosa is a great loss to the cause of Woman's Work in the island, and will be mourned by many of the native sisters. For thirteen years, with the exception of a year or two spent in this country, Mrs. Ritchie has wrought ungrudgingly in their behalf."

— A house for the lady missionaries connected with the English Church, and another for the Bible women are about to be erected at Swatow. At Miow, in the Swatow district, a savage attack was made upon the mission premises, and several Christians were severely injured. The authorities took up the matter against the offenders in earnest.

— The Ipswich Congregation met on Tuesday and gave a unanimous call to the Rev. Alexander Jeffrey, of London.

— At the last meeting of the Manchester Presbytery, the resignation of the Rev. James Cleland, of Risley, was accepted.

— Rev. Mr. McLeod, of the Free Church, Carnwath, Scotland, is to be called to Wallsall.

— An excellent Evangelistic work has been carried on by Messrs. Grahame and Hall during the past few weeks in High-street Presbyterian Church, Whitehaven (Rev. J. M. Bonnar's).

— A sale of work is being held this week on behalf of the recently formed church in Eccles, Manchester. The minister, the Rev. D. Fairbairn is meeting with considerable encouragement in his work. Many additions to the membership have been made during

the few months that have elapsed since his ordination.

— The congregation in Chicago, vacant by the removal of Dr. Monro Gibson to St. John's-wood, London, are making every effort to secure as their pastor the Rev. John McIntosh, of Belfast, who made a very favourable impression during his recent visit to the Presbyterian Council.

— There is a prospect of the vacancies at Bewcastle and Brampton being filled up. The Presbytery of Carlisle on Tuesday granted moderation of call for both churches.

— From the American *Foreign Missionary* we glean some statistics respecting Presbyterian Foreign Missions. It appears that there are ministers in the field—American, 194; European, 219; total, 413. Native ministers, through American missions, 135; European, 26; total, 161. Medical missionaries and teachers—American, 18; European, 21; total 39. Communicants—American, 18,371; European, 20,069; total, 38,440. Scholars in day-schools—American, 12,987; European, 44,952; total, 57,939. During the past three year the mission work has showed a gain in conversions and confession of faith of sixty-four per cent., while at home the gain has been only eight per cent.

— On Sunday evening an organ was used in Newtonbreda Presbyterian Church, Ireland (the Rev. Robert Workman's). The attendance was large, and the opening in every way was satisfactory. A great deal of interest was taken in the opening, as this is the first organ that has been erected in any of the churches of the General Assembly of the Presbyterian Church in Ireland. The erection of the organ is certain to cause a good deal of discussion throughout the Church.

UNITED METHODIST FREE CHURCHES.

— The Rochdale Baillie-street Circuit reports an increase of 32 members on the past quarter. The Rev. J. S. Wittington, editor, has accepted an invitation to succeed the Rev. T. M. Booth, who will remove to Liverpool in August next. The Rev. A. J. Walkden, of Halifax, has consented to succeed the Rev. S. Chester, and the Rev. J. Moore will remain a second year.

— The annual meeting of the Gore-street School, Manchester Third Circuit, was held on Saturday, when 300 persons sat down to tea. Prizes were given to the scholars by the chairman, Mr. R. Blezard, and addresses delivered by the Rev. E. D. Green and Mr. J. H. Crossfield,

— At the Quarterly Meeting of the Appleby Circuit the Rev. W. Fryar was invited to remain a third year. The income was reported to be not quite equal to the expenditure, but the churches are in a satisfactory condition.

— The Rev. George Hudson has accepted a unanimous invitation to continue in the New Mill Circuit. Arrangements are in progress for revival services in all the chapels.

— The Rev. F. Wood will remain a second year in the Loadgate and Consett Circuit. The churches generally are in an improved condition, and at Milkwell Bush there has been a gracious revival, resulting in many conversions.

— The annual sale of goods by the ladies belonging to South Denham-street Chapel, Sunderland, took place on Tuesday and Wednesday last. The Rev. W. Reed, in opening the proceedings, stated that, as the result of efforts in which the ladies had largely shared the chapel and school debt which a few years ago amounted to £2,279 had been reduced to £1,502. A lecture hall and schoolroom had also been erected at a cost of £720, towards which £600 had been raised, the remaining £120 being included in the present debt. The proceeds amounted to £112.

— At the annual meeting of the Rochdale Baillie-street Band of Hope, just held, it was stated that the number of members now amounted to 654, being an increase of 63 during the past year.

— The Quarterly Meeting of the Sunderland Brougham-street Circuit was held on Monday last, the Rev. J. Truscott presiding. The returns showed a net increase of 11 members on the quarter, and the income was equal to the current expenditure. The Revs. E. O. Dinsley and J. P. Dale were unanimously invited to remain another year. The meeting approved of the intended ministerial and office-bearers' conference, and elected nine brethren to be on the Preparatory Committee.

— At the meeting of the Bristol North Circuit, the stewards reported the numbers to be the same as last quarter, with 22 on trial; that the circuit debt of about £40 had been removed by efforts in connection with a Christmas tree. The Rev. W. L. Smith was heartily invited to remain a third year, and which he has cordially accepted. The Rev. W. M. Hunter was re-elected chairman for the ensuing year, Messrs. Garlich and S. W. Puckey, circuit stewards.

— The report presented to the Bradford Quarterly Meeting showed a decrease in the membership, but there were 99 on trial.

— At the Southport Circuit Quarterly Meeting, the Revs. G. Warne and C. H. Poppleton accepted numerous invitations to remain another year.

— The Radstock Quarterly Meeting was held on the 21st inst. A £50 circuit debt was removed, and some of the churches reported a good increase of new converts. The Rev. W. Skinner intimated his intention to seek a change of circuit next August.

— The annual Christmas tree and sale of work was held last week at West Hartlepool, Dr. Atkinson giving the address at the opening ceremony. The proceeds amounted to £36.

— The Wednesbury circuit reports an increase in the membership. The Rev. C. R. Ramshaw received a unanimous invitation to remain in the circuit a second year.

— At the Middlesbrough Circuit Quarterly Meeting the two town churches reported an increase in membership and finance. The county churches reported large removals, but after allowing for deaths and removals there was an increase of six members on the quarter. The present ministers, the Revs. W. C. Stocker and E. Lang, received and accepted an invitation to remain another year in the circuit, at increased stipends.

— The Kingswood Circuit returns a decrease of thirteen members on the quarter, and an income equal to the expenditure.

THE LATE REV. JOSIAH MILLER, M.A.—Tidings of the death of this respected Congregational minister will be received in many parts of the country, by a wide circle of friends, with surprise as well as with regret. Mr. Miller has been cut down in the midst of an honourable and useful career, not having completed the fiftieth year of his age. He was stricken about six weeks ago by rheumatic gout, and after severe sufferings—borne, according to the testimony of one of his medical advisers, with a patience and heroic fortitude rarely witnessed—he died on Wednesday evening, last week. He was a son of the late Rev. Edward Miller, of Chiswick, and in early life became a Civil Engineer. Later, however, he felt that the ministry was his true calling, and entered Highbury College, completing his training at New College, St. John's-wood. With what diligence and success he pursued his studies may be inferred from the fact that at the conclusion of his college course he took his degree of Master of Arts in the London University. His first pastorate was at Dorchester, where a beautiful Gothic chapel was erected during the period of his ministry. From Dorchester Mr. Miller removed to Long Sutton, Lincolnshire, and afterwards to Newark Notts. The latter charge he relinquished in order to become the secretary of the British Society for the Propagation of the Gospel among the Jews, an office to the duties of which he devoted himself with great zeal and ability. Some four or five years ago, on the death of the Rev. John Robinson, secretary of the London City Mission, Mr. Miller was selected for that important position, the duties of which he discharged, until laid aside by his fatal illness, with unflagging assiduity, with unfailing business capacity, and with an ardent, although quiet, sympathy and enthusiasm, which could not but impress those who were brought into contact with him. Mr. Miller was also well known as the author of several useful and popular works, such as "Singers and Songs of the Church," "Our Dispensation," &c. He was a persuasive speaker, and a man of singularly gentle spirit. His place at the City Mission House will be difficult to fill, while in the circle of his home and personal friends the loss will be felt as irreparable. He was buried at Abney-park Cemetery on Tuesday last, the Rev. Joshua Harrison conducting the service, which was largely attended.

BIRTHS.

BENNETT.—Dec. 23, at Westgate-terrace, South Kensington, the wife of the Rev. J. Bennett, Incumbent of Park Chapel, Chelsea, of a son.

CURWEN.—On Christmas-day at the Poplars, Upton, London, E., the wife of John Spencer Curwen, of a daughter.

DAVIS.—Dec. 19, at Taymouth, the wife of the Rev. J. H. Davis, Private Chaplain to the Earl of Breadalbane, of a daughter.

ELDER.—Dec. 21, at Blackheath, the wife of the Rev. George Elder, of a son.

ELLIS.—Dec. 26, at Myrtle Villa, Church Hill-road, Walthamstow, the wife of Rev. J. W. Ellis, minister of Trinity Congregational Church, of a daughter.

EVEREST.—Dec. 9, at 1, Elden-terrace, Tunbridge Wells, the wife of J. Everest, of a daughter.

HOUGHTON.—Dec. 19, at Cambridge, the wife of the Rev. W. S. Houghton, of twins (son and daughter).

MOOYAART.—Dec. 23, at Benhall Vicarage, Suffolk, the wife of the Rev. H. Mooyaart, of a son.

VINARD.—Dec. 21, at 2, Boulevard Voltaire, Asnières, near Paris, the wife of Monsieur le Pasteur Vinard, daughter of the late Daniel Pratt, of a son (Daniel Raymond).

WREN.—Dec. 26, the wife of Walter Wren, of Powis-square, W., of a son.

MARRIAGES.

ANDERSON—STEVENSON.—Dec. 23, at Laygate Presbyterian Church, South Shields, by the Rev. Dr. Anderson, Morpeth, William R. Anderson, Esq., London, to Edith, eldest daughter of James C. Stevenson, Esq., M.P.

BROWN—SMITH.—Dec. 28, at the Congregational Church, Tetbury, Gloucestershire, by the Rev. J. L. Phillips, of Malmesbury, the Rev. Thomas Wesley Brown (pastor of the church), to Emily Eliza, the only daughter of the late Daniel Webb Smith, Esq., of Tetbury.

BROOKE—LIGHTBOWN.—Dec. 18, at the Pendleton Congregational Church, Manchester, by the Rev. E. Walker, Henry A. G. Brooke, M.B., B.A., to Sara, fourth daughter of Henry Lightbown, J.P., The Willows, Weaste.

CHAPPLE—TOSSELL.—Dec. 27, at St. John's, Hackney, by the Rev. A. Brooke, M.A., Rector, Robert Henry James, eldest son of Mr. Chapple, of Moor-park, High Week, South Devon, to Martha Jane (Janey), eldest daughter of Mr. Michael Tossell, of Dalston, London. Colonial papers please copy.

SYMONDS—TREADWELL.—Dec. 23, at Dunks Green Congregational Mission Church, by the Rev. W. W. Sherren, assisted by the Rev. J. T. Bradon, Frank Symonds to Mary Treadwell, both of Shipborne.

VERRAN—EVANS.—Dec. 9, at the Congregational Church, Teignmouth, by the Rev. D. D. Evans, of Bridgnorth, father of the bride, the Rev. Alfred Verran, Congregational Minister, of Whitehurch, Salop, to Kate Ogilvie Evans.

DEATHS.

ANSELL.—Dec. 21, at 6, Hartham-road, N., George Frederick Ansell, late of the Royal Mint, after a lingering illness, in the 55th year of his age. Friends will please accept this (the only) intimation.

BOOTHROYD.—December 29th, at Warley House, Southport, aged 55, Eliza, the beloved wife of Samuel Boothroyd, J.P.

BISHOP.—Dec. 15, after a long and painful illness, Edwin Broughton Bishop, of 81, Clinton-road, Mile-end, aged 31 years. New Zealand papers please copy.

BUCKLAND.—Oct. 29, at Hobart Town, Tasmania, in his 92nd year, Charles Buckland, brother of the late Very Rev. W. Buckland, Dean of Westminster.

DESORMEAUX.—Dec. 23, at her residence, 18, Russell-street, Reading, Caroline, youngest and last surviving child of the late James Lewis and Ann Desormeaux, formerly of Spital-fields, London, in her 84th year.

GEHLE.—Dec. 19, the Rev. H. Gehle, D.D., for many years Minister of the Netherlands Reformed Church, Austin-friars.

HAAS.—Dec. 21, at his residence, 34, Tavistock-terrace, N., the Rev. Henry Joseph Haas, 45 years a Congregational Minister.

HANKIN.—Dec. 10, on his voyage home from Sydney, on board the *Hawkesbury*, killed by a fall from aloft, Reginald, eldest son of Lieut-Colonel F. G. Hankin, in his 20th year.

HUNT.—Dec. 17, at 31, Kensington High-street, Joseph Hunt, in his 82nd year. In his decease is lost to Kensington Chapel its oldest member, the eminent Drs. Leifchild, Vaughan, Stoughton, and Raleigh, having successively held the pastorate during his long life.

LETTS.—Dec. 22, after a few days' illness, Alfred, eldest surviving son of the late John Letts, of Holdenby, and London, aged 11 years.

MANN.—Dec. 22, at Brixton, Mary, 26 years widow of Robert Mann, formerly of Huntingdon, in her 73rd year.

MECHI.—Dec. 26, at Tiptree Hall, Essex, Mr. John Joseph Mechi, in his 70th year.

MILLER.—Dec. 21, the Rev. Josiah Miller, M.A., Secretary to the London City Mission.

PALMER.—Dec. 21, at her residence, Kendrick House, Reading, Mary Palmer, relict of William Palmer, of Elberton, Gloucestershire, in her 95th year.

THORP.—Dec. 21, at Malvern, the Rev. William Thorp, formerly minister of Swan-hill Chapel, Shrewsbury.

DO YOUR "DYEING" AT HOME.—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braid, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

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THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled "James Epps and Co., Homœopathic Chemists, London." A letter received: "Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice. In no case can they do any harm.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

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WEEK OF PRAYER.
JANUARY, 1881.

THE friends of the ANTI-VIVISECTION cause are earnestly entreated to notice that Friday, January 7, is fixed for prayer against cruelty. This must include the most terrible of all cruelties, that of the deliberate torture of helpless animals.
Friends are entreated to bear this on their hearts upon that occasion, and where practicable, it is hoped also, that the united prayers of Christians may be offered that day against Vivisection.
L. A. V. S., 180, Brompton-road, S.W.

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Cures Ulcerated Sores on the Neck.
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Cures Blackheads, or Pimples on the Face.
Cures Scurvy Sores, Cancerous Ulcers.
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From whatever cause arising.
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New Annual Premiums	12,155
24,525 Policies in force for	4,491,837
Annual Premium Income	137,235
Death Claims, including matured claims and Bonuses	56,477
Laid by in the Year	61,237

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THE NEW BUILDING now in progress at Sevenoaks is in URGENT NEED of HELP. The house at Walthamstow is full, and many children are pressing for admission. Will not generous friends come forward to complete the work? The general funds also greatly need more annual subscriptions.
A BAZAAR is to be held in the Spring, to which contributions in money, work, or manufactures are earnestly asked. Communicate with Mrs. Pye-Smith, St. Katharine's, Sevenoaks; or Miss Unwin, Mission School, Walthamstow.

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90